



RICHARD BAXTER'S
DYING
THOUGHTS
UPON
PHIL. 1. 23.



*Written for his own Use in the latter Times of
his corporal Pains and Weakness.*

LONDON,

Printed by Tho. Snowden, for B. Simmons
at the Three golden Cocks, at the
West end of St. Pauls, 1683.

RICHARD BAXTER'S

BY

THOUGHTS

UPON

PHIL. I. 23.



Printed for his own use, by the late Thomas
his corporal Printer and Stationer.

LONDON.

Printed by J. A. Stoughton for R. Stoughton
at the 'Black & White' Press, in the
Well end of St. Paul's Church-yard, 1723.

THE
PREFACE
TO THE
READER.

Reader,

I Have no other use for a Preface to this Book, but to give you a true excuse for its Publication. I wrote it for myself, unresolved whether any one should ever see it, but at last inclined to leave that to the will of

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my Executors, to publish or suppress it when I am dead, as they saw cause. But my Person being seized on, and my Library, and all my Goods distrained on by Constables, and sold, and I constrained to relinquish my House (for preaching and being in London :) I knew not what to do with multitudes of Manuscripts that had long lain by me ; having no House to go to, but a narrow hired Lodging with strangers : Wherefore I cast away whole Volumes ; which I could not carry away, both Controversies and Letters practical, and Cases of Conscience, but having newly lain

divers

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divers Weeks, Night and Day,
in waking torments Nephritic,
and Colick, after other long pains
and languor, I took this Book
with me in my removal, for my
own use in my further sickness.
Three Weeks after falling into
another extream fit, and expe-
cting Death, where I had no Friend
with me to commit my Papers to,
meerly lest it should be lost, I
thought best to give it to the Prin-
ter: I think it is so much of the
work of all mens lives to prepare
to die with safety and comfort,
that the same Thoughts may be
needful for others that are so for
me: If any mislike the Title as if

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it imported that the Author is Dead, let him know that I die daily, and that which quickly will be, almost is : It's suited to my own use: They that it is unsuitable to, may pass it by. If those mens lives were spent in serious preparing Thoughts of Death, who are now studying to destroy each other, and tear in pieces a distressed Land, they would prevent much dolorous Repentance.

R. B.

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II. The second part of the book.

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THe exercise of Three sorts of LOVE, to
God, to Others, and to my Self, afford me
a Threefold satisfaction (conjunctly) to be vvil-
ling to depart.

I. I am sure my departure vwill be the *fulfill-
ing of that Will* vvhich is *Love it self*, vvhich
is bound above all things to Love, and Please,
and vvhich is the beginning, rule, and end of all;
Antonine could hence fetch good Thoughts of
Death.

II. The World dieth not vwith me vwhen I
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World is be-
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30. The Christian's Joy in the Love of God

THe exercise of Three sorts of LOVE, to God, to Others, and to my Self, afford me a Threefold satisfaction (conjunction) to be vvil-
ling to depart.

I. I am sure my departure vwill be the *fulfilling of that Will* vvhich is *Love itself*, vvhich I am bound above all things to Love, and Please, and vvhich is the beginning, rule, and end of all; *Antonine* could hence fetch good Thoughts of Death.

II. The World dieth not vvith me vvhen I die; nor the Church, nor the Praise and Glory of God vvhich he vwill have in and from this World unto the end: And if I love others as my self, their Lives and Comforts vwill novv be to my Thoughts, as if I vvere to live my self in them. God vwill be praised, and honoured by Posterity, vvhen I am dead and gone. Were I to be annihilated this vvould comfort me novv, if I lived and died in perfect Love.

III. But a better and glorious World is before me, into vvhich I hope by Death to be translated, vvhither all these Three sorts of Love should rap up the desires of my ascend-
ing

was more difficult than the latter.

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For I am in a strait between two, &c.

I Write for my self, and therefore supposing the sense of the Text, shall only observe what is useful to my Honor and Practice.

It was a happy state into which Grace had brought this Apostle, who saw so much not only tolerable but greatly desirable, both in living and dying. To live to him was Christ, that is, Christ's interest, his work: To die would be gain, that is, His both interest and reward: His knight was not whether it would be good

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to live or good to depart : Both were good : But which was more desirable was the doubt.

I. Quest. But was there any doubt to be made between Christ's interest and his own? Ans. No, if it had been a full and fixed competition : But by Christ or Christ's interest, he meaneth his work for his Churches interest in this World : But he knew that Christ also had an interest in his Saints above ; and that he could raise up more to serve him here : Yet because he was to judge by what appeared, and he saw a defect of such on Earth, this did turn the Scales in his Choice ; and for the work of Christ and his Churches good, he more inclined to the delay of his reward, by self-denial : Yet knowing that the delay would tend to its increase. It's useful to me here to note :

That even in this World, short of Death, there is some good so much to be regarded, as may justly prevail with Believers to prefer it before the present hastning of their reward.

I the rather note this, that no temptation carry me into that extreame, of taking nothing but Heaven to be worthy of our minding or regard ; and so to cast off the World in a sinful sort, on pretence of mortification, and a heavenly mind and life.

As to the sense, the meaning is not that any thing on Earth is better than Heaven, or simply and in itself to be preferred before it. The end is better than the means as such, and perfection better than imperfection.

But

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But the present use of the means may be preferred sometimes before the present possession of the end: And the use of means for a higher end, may be preferred before the present possession of a lower end: And every thing hath its season: Planting, and Sowing, and Building are not so good as Reaping; and Fruit gathering; and Dwelling: But in their season they must be first done.

II. Quest. But what is there so desirable in this Life?

Ans. I. While it continueth it is the fulfilling of the will of God who will have us here: And that's best which God willeth.

II. The life to come dependeth upon this: As the life of Man in the World, upon his Generation in the Womb; Or as the reward upon the work; or the Runners or Souldiers Prize upon his Race or Fighting: Or as the Merchants gain upon his Voyage. Heaven is won or lost on Earth: The possession is there, but the preparation is here: Christ will judge all men according to their works on Earth: [Will any good man sinful Souldier, must go before: *Behold their are the joy of the Lord: I have fought a good fight, I have finished my course: I shall receive the Crown of Righteousness which God the righteous Judge will give: All that ever must be done for Salvation by us, must here be done: It was on Earth that Christ himself, wrought the work of Redemption, rather all Righteousness, because*

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our Ransom : And paid the Price of our Salvation: And it's here that our part is to be done.

And the bestowing of the reward is God's work, who we are sure will never fail : There is no place for the least suspicion or fear of his misdoing or failing in any of his undertaken work. But the danger and fear is of our own miscarrying : lest we be not found capable of receiving what God will certainly give to all that are disposed Receivers. To distrust God is heinous sin and folly : But to distrust our selves we have great cause. So that if we will make sure of Heaven, it must be by giving all diligence to make firm our Title, our Calling, and our Election here on Earth. If we fear Hell, we must fear being prepared for it.

And it is great and difficult work that must be here done : It's here that we must be cured of all damning sin : That we must be Regenerate and new Born ; that we must be pardoned and justified by Faith : It's Here that we must be united to Christ, made wise to Salvation, renewed by his Spirit, and conformed to his likeness : It's here that we must overcome all the temptations of the Devil, the World, and the Flesh, and perform all the duties toward God and Man, that must be rewarded : It's here that Christ must be believed in with the Heart to Righteousness, and with the Mouth confessed to Salvation : It's here that we must suffer with him, that we may reign with him, and be faithful to the Death, that we may receive the Crown of Life. Here we must so run that we may obtain it.

III. Yes, we have greater work before us than in securing our own Salvation. We are made

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of the World and Church, and we must labour to do good to many. We are trusted with our Masters Talents for his Service; in our places to do our best to propagate his Truth, and Grace and Church; and to bring home Souls, and Honour his cause, and edify his Flock, and further the Salvation of as many as we can. All this is to be done on Earth, if we will secure the end of all in Heaven.

Use. I. It is then an error (though it is but few I think that are guilty of it) to think that all Religion lieth in minding only the Life to come, and disregarding all things in this present life. All true Christians must seriously mind both the End, and the Means, or way: If they mind not believingly the End, they will never be faithful in the use of means: If they mind not and use not diligently the Means, they will never obtain the End. None can use Earth well that prefer not Heaven: And none come to Heaven (at Age) that are not prepared by well using Earth. Heaven must have the deepest esteem and habituated love, and desire, and joy. But Earth must have more of our daily thoughts for present practice. A Man that travelleth to the most desirable home, hath a habit of desire to it all the way: But his present business is his travel: And Horse and Company, and Inns, and Waits, and Weariness, &c. may take up more of his sensible Thoughts, and of his Talk, and Action, than his Home.

Use. II. I have oft marvelled to find David in the Psalms, and other Saints before Christ's coming, to have

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have expressed so great a sense of the things of this present life, and to have said so little of another. To have made so great a matter of Prosperity, Dominions, and Victories on one Hand, and of Enemies, Success, and Persecution on the other. But I consider that it was not for meer Personal, Carnal interest, but for the Church of God, and for his Honour, Word, and Worship : And they knew that if things go well with us on Earth, they will be sure to go well in Heaven : If the militant Church prosper in Holiness, there is no doubt but it will triumph in Glory : God will be sure to do his part in receiving Souls, if they be here prepared for his receipt. And Satan doth much of his damning work by men : If we escape their temptations we escape much of our danger. If Idolaters prospered, *Israel* was tempted to Idolatry : The Greek Church is almost swallowed up by *Turkish* Prosperity and Dominion. Most follow the powerful and Prosperous side. And therefore for God's cause, and for heavenly everlasting interest, our own state, but much more the Churches must be greatly regarded here on Earth.

Indeed if earth be desired only for Earth ; and Prosperity loved but for the present welfare of the Flesh, it is the certain Mark of damning carnality, and an earthly mind. But to desire Peace and Prosperity, and Power to be in the hands of wise and faithful men, for the sake of Souls, and the increase of the Church, and the Honour of God, that his Name may be hallowed, his Kingdom come, and his Will done on Earth, as it is in Heaven, this is to be the chief of our Prayers to God.

Use. III. Be not unthankful then, O my Soul, for the

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the Mercies of this present life, for those to thy Body to thy Friends, to the Land of thy Nativity, and especially to the Church of God.

1. This Body is so nearly united to thee, that it must needs be a great help or hindrance: Had it been more afflicted, it might have been a discouraging drag; like a tired Horse in a Journey, or an ill Tool to a Workman, or an untuned Instrument in Music: A sick or bad Servant in an House is a great trouble: And a bad Wife much more. But thy Body is nearer thee than either, and will be more of thy concern.

And yet if it had been more Strong and Healthful, Sense, and Appetite would have been strong; and Lust would have been strong; and therefore danger would have been greater, and Victory, and Salvation much more difficult. Even weak Senses and Temptations have too oft prevailed: How knowest thou then what stronger might have done: When I see a thirsty Man in a Fever or Dropsie, and specially when I see strong and healthful youths, bred up in fulness, and among temptations, how mad they are in sin, and how violently they are carried to it, bearing down God's rebukes, and Conscience, and Parents, and Friends, and all regard to their Salvation, it tells me how great a Mercy I had, even in a Body not liable to their case.

And many a bodily deliverance, hath been of great use to my Soul, renewing my time and opportunity and strength for Service, and bringing frequent and fresh reports of the Love of God.

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If bodily Mercies were not of great use to the Soul, Christ would not so much have shewed his saving love by healing all manner of diseases as he did. Nor would God promise us a Resurrection of the Body, if a congruous Body did not further the welfare of the Soul.

2. And I am obliged to great thankfulness to God for the Mercies of this life which he hath shewed to my Friends; that which furthers their Joy, should increase mine: I ought to rejoice with them that rejoice: Nature and Grace teach us to be glad when our Friends are well and prosper: Though all is order to better things than bodily welfare.

3. And such Mercies of this life to the Land of our Habitation must not be undervalued. The want of them are parts of God's threatned Curse; and godliness hath the Promise of this life, and of that which is to come; and so is profitable to all things. And when God sends on a Land the Plagues of Famine, Pestilence, War, Persecution, especially a Famine of the Word of God, it is a great sin to be insensible of it: If any shall say, while Heaven is sure we have no cause to accuse God, or to cast away comfort, hope, or duty, they say well: But if they say, Because Heaven is all we must make light of all that befalleth us on Earth, They say amiss.

Good Princes, Magistrates and publick Spirited men that promote the safety, Peace and true Prosperity of the Common-wealth, do thereby very much befriend

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Religion, and mens Salvation ; and are greatly to be loved and honoured by all. If the Civil State called the Common-wealth, do miscarry or fall into ruine and calamity, the Church will fare the worse for it, as the Soul doth by the ruines of the Body. The *Turks*, *Moscovites*, and such other Empires tell us, how the Church consumeth and dwindles away into contempt or withered Ceremony and Formality, where Tyranny brings Slavery, Beggary, or long Persecution on the Subjects. Doubtless divers passages in the Revelations contain the Churches glorifying of God, for their Power and Prosperity on Earth, when Emperors became Christians: What else can be meant well by *Rev. 9. 10.* [*Heb make us Kings and Priests to God, and we shall Reign on the Earth ;*] but that Christians shall be brought from under Heathen Persecution, and have Rule and Sacred Honour in the World, some of them being Princes, some honoured Church Guides, and all a peculiar honoured People. And had not Satan found out that cursed way of getting wicked men that hate true godliness and peace, into the Sacred places of Princes and Pastors, to do his work against Christ as in Christ's Name, surely no good Christians would have grudged at the Power of Rulers of State or Church : Sure I am that many called Fifth Monarchy men, seem to make this their great Hope that Rule shall be in the Hands of Righteous men : And I think most Religious Parties would rejoice if those had very great Power, whom they take to be the best and truest men. Which shews that it is not the greatness of Power in most Princes, or sound Bishops that they dislike, but the badness (real or supposed) of those whose Power they dislike : Who will blame Power to do good.

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Sure the three first and great Petitions of the Lord's Prayer include some temporal welfare of the World and Church, without which the Spiritual rarely prospers extensively (though intensively in a few it may) since Miracles ceased.

4. Be thankful therefore for all the Churches Mercies here on Earth: For all the protection of Magistracy, the Plenty of Preachers, the preservation from Enemies, the restraint of Persecution, the Concord of Christians, and increase of Godliness, which in this Land it hath had in our Ages, notwithstanding all Satan's malignant rage, and all the bloody Wars that have interrupted our tranquillity. How many *Psalms* of joyful thanksgiving be there for *Israel's* deliverances, and the preservation of *Zion*, and God's Worship in his Sanctuary: Pray for the Peace of *Jerusalem*: They shall prosper that love it: specially that the Gospel is continued, while so many rage against it, is a Mercy not to be made light of.

Off IV. Be specially thankful, O my Soul, that God hath made any use of thee for the Service of his Church on Earth. My God, my Soul for this doth magnify thee, and my Spirit rejoiceth in the review of thy great undeserved Mercy! O what am I whom thou took'st up from the Dunghill, or low obscurity, that I should live my self in the constant relish of thy Sweet and Sacred Truth, and with such encouraging success communicate it to others? That I must say now my publick work seems ended, that these Forty three or Forty four years I have no reason to think that ever I laboured in vain! O with what gratitude

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must I look upon all places where I lived and laboured, but above all that place that had my strength. I bless thee for the great numbers gone to Heaven, and for the continuance of Piety, Humiliation, Concord and Peace among them.

And for all that by my Writings have received any saving Light and Grace. O my God, let not my own Heart be barren while I labour in thy Husbandry, to bring others unto Holy fruit. Let me not be a stranger to the Life and Power of that saving Truth which I have done so much to communicate to others: O let not my own Words and Writings condemn me as void of that Divine and Heavenly Nature and Life, which I have said so much for to the World.

Life V. Stir up then, O my Soul, thy sincere desires and all thy Faculties, to do the remnant of the work of Christ appointed thee on Earth, and then joyfully wait for the heavenly Perfection in God's own time.

Thou canst truly say, *To live to me is Christ*: It is his work for which thou livest: Thou hast no other business in the World: But thou dost his work with the mixture of many oversights and imperfections, and too much troublest thy Thoughts distrustfully about God's part, who never faileth: If thy work be done, be thankful for what is past, and that thou art come so near the Port of rest: If God will add any more to thy daies, serve him with double alacrity, now thou art so near the end: The Prize is almost within sight: Time is swift and short: Thou hast told others that there is no working in the Grave, and that it must be now or never: Though the conceits of mending of commu-

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tive Justice, be no better than madness, dream not that God will save the wicked, nor nor equally reward the slothful and the diligent, because Christ's Righteousness was perfect. Paternal Justice maketh difference according to that worthiness which is so denominated by the Law of Grace : And as sin is its own punishment ; Holiness and Obedience is much of its own reward : Whatever God appointeth thee to do, see that thou do it sincerely, and with all thy might : If sin dispose men to be angry because it is detected, disgraced and resisted, if God be pleased, their wrath should be patiently born, who will shortly be far more angry with themselves. If slander and obloquy survive, it will the better effects on those that are converted : And there is no comparison between these : I shall not be hurt when I am with Christ, by the Calumnies of men on Earth : But the saving benefit will by converted Sinners be enjoyed everlastingly. Words and actions are transient things, and being once past are nothing : But the effect of them on an immortal Soul, may be endless. All the Sermons that I have preached are nothing now : But the Grace of God on Sanctified Souls is the beginning of Eternal life. It is unspeakable Mercy to be sincerely thus employed with success ; therefore I had reason all this while to be in *Paul's* freight, and make no hast in my desires to depart. The Crown will come in its due time : And Eternity is long enough to enjoy it, how long soever it be delayed : But if I will do that which must obtain it for my self and others, it must be quickly done before my declining sun be set.

O that I had no worse causes of my unwillingness yet to die, than my desire to do the work of life for my own and other mens Salvation? And to finish my course with,

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with joy, and the Ministry committed to me by the Lord.
Use VI. And as it is on Earth that I must do good to others, so it must be in a manner suited to their state on Earth. Souls are here closely united to Bodies, by which they must receive much good or hurt: Do good to mens Bodies if thou wouldst do good to their Souls: Say not, Things corporeal are worthless Trifles, for which the receivers will be never the better: They are things that nature is easily sensible of: And sense is the passage to the mind and will. Dost not thou find what a help it is to thy self, to have at any time, any ease and alacrity of Body: And what a burden and hindrance, pains, and cares are? Labour then to free others from such burdens and temptations, and be not regardless of them. If thou must rejoice with them that rejoice, and mourn with them that mourn, further thy own joy in furthering theirs; and avoid thy own sorrows in avoiding or curing theirs.

But, alas, what power hath selfishness in man? How easily do we bear our Brethrens pains, reproaches, wants and afflictions, in comparison of our own: How few thoughts, and how little cost or labour do we use for their supply, in comparison of what we do for our selves. Nature indeed teacheth us to be most sensible of our own ease: But Grace tells us that we should not make so great a difference as we do, but should love our Neighbours as our selves.

Use VII. And now, O my Soul, consider how mercifully God hath dealt with thee, that any strength should be between two conditions so different? I shall either die speedily, or stay yet longer upon Earth: Which ever it be, it will be blessed.

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A Merciful and Comfortable state. That it is desirable to depart and be with Christ, I must not doubt, and shall anon more copiously consider. And if my abode on Earth yet longer be so great a Mercy as to be put in the Balance against my present possession of Heaven, surely it must be a state which obligeth me to great thankfulness to God, and comfortable acknowledgements. And surely it is not my pain, or sickness, my sufferings from malicious men, that should make this life on Earth unacceptable, while God will continue it. Paul had his Prick or Thorn in the Flesh, the Messenger of Satan to buffet him, and suffered more from men (though left in his Health) than I have done. And yet he gloried in such Infirmitie, and rejoiced in his Tribulations, and was in a straight between living and dying, yet, rather chose to live yet longer.

Also, it is another kind of straight that most of the World are in: The straight of most is between the desire of Life for fleshly interest, and the fear of Death attending their felicity: The straight of many is, between a tiring World and Body which maketh them weary of living, and the dreadful prospect of future danger which makes them afraid of dying: If they live, it is in misery; if they must die they are afraid of greater misery: which way ever they Look, behind or before them, to this World, or the next, fear and trouble is their Lot: yet, many an upright Christian, through the weakness of their Trust in God, doth live in this perplexed straight, weary of living and afraid of dying, between grief and fear, they are pester continually. But Paul's straight was between two Joys, which of them he should desire most: And it that be my case, what should

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should much interrupt my Peace or Pleasure. If I live, it is for Christ; for his Work, and for his Church, for Preparation, for my own and others everlasting felicity: And should any suffering which maketh me not unserviceable, make me impatient with such a work, and such a life? If I die presently it is my gain: God who appointeth me my work, doth limit my time, and sure his glorious reward can never be unreasonable or come too soon, if it be the time that he appointeth. When I first engaged my self to preach the Gospel, I reckoned (as probable) but upon one or two years: And God hath continued me it above Forty four: (with such interruptions as others in these times have had.) And what reason have I now to be unwilling either to live or die? God's Service hath been so sweet to me, that it hath overcome the trouble of constant pains or weakness of the Flesh, and all that men have said or done against me.

But the following Crown exceeds this pleasure, more than I am here capable to conceive. There is some trouble in all this pleasant work, from which the Soul and Flesh would rest: And blessed are the dead that die in the Lord: Even so saith the Spirit; for they rest from their Labours, and their Works follow them.

But, O my Soul, what need'st thou be troubled in this kind of streight? It is not left to thee to choose whether or when thou wilt live or die: It is God that will determine it, who is infinitely firmer to choose than thou: Leave therefore his own work to himself, and mind that which is thine; whilst

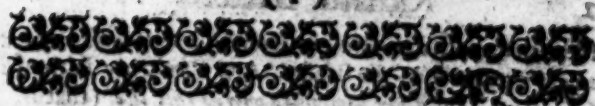
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whilst thou livest, live to Christ; and when thou diest, thou shalt die to Christ; even into his blessed Hands; So live, that thou maist say, It is Christ I live in me, and the life that I live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me: And then as thou hast lived in the comfort of hope, thou shalt die unto the comfort of Vision and Fruition: And when thou canst say, he is the God *whose I am, and whom I serve*, thou maist boldly add, *and whom I trust*, and so *whom I commend my departing Soul*: And I know whom I have trusted.

And when I say to be nothing either to live or die, God's Service hath been to sweet to me, that it hath overcome the trouble of constant pain or weakness of the flesh, and all that man have said or done against me.

But the following Crown exceeds the pleasure more than I am here capable to conceive. I have in some respects, as will the pleasant work from which the soul is freed, and I shall be the *Richard* who shall be in the land: I have to take the spirit; for they are from their labours, and their Works follow them.

But O my Soul, what needst thou be troubled in the end of things? It is not for thee to choose whether or when thou wilt live or die: It is God that will determine it, who is infinitely able to choose than thou: I have therefore bestowed work to himself, and trust that which is thine; willst



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Philippians 1. 23.

For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better (or for this is much rather to be preferred, or better.)

§ 1. **M**AN that is born of a Woman, is of few daies, and full of trouble; He cometh forth like a Flower, and is cut down: He fleeth also as a shadow, and continueth not: And dost thou open thine Eyes upon such a one, and bringest me into Judgement with thee? saith Job, ch. 14. v. 1, 2, 3. As a Watch when it is wound up, or as a Candle newly lighted, so Man newly conceived or born, beginneth a motion, which incessantly hasteth to its appointed period. And an *Action*, and its *Time*, that is past, is *Nothing*: So vain a thing would Man be, and so vain his Life, were it not for the hopes of a more durable Life, which this referreth to. But those *Hopes*, and the *Adams*, do not only difference a *Believer* from an *Infidel*, but a *Man* from a *Beast*. When *Solomon* describeth the difference in respect to the *Time* and *Things* of this Life only, he truly tells us, that *the end* *and* *ends* befalling him, doth

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shew that both are here but *Vainity*, but *Adam's Vanity* is greater than the Beasts. And *Paul* truly saith of Christians, that if our hope were only in this life (that is, in the Time and Things of this life and world) we were of all men most miserable. Though even in this life, as related to a better, and as we are exercised about things of a higher nature, than the concerns of temporal life, we are far happier than any worldlings.

§ 2. Being to speak to my self, I shall pass by all the rest of the matter of this Text, and suppose its due Explication, and Yspread before my Soul only the Doctrine and Uses of these two Propositions contained in it. I. *That the Souls of Believers when departed hence, shall be with Christ.* II. *That so to be with Christ is far better for them, than to be here in the body.*

§ 3. I. Concerning the first, my Thoughts shall keep this order. I. I shall consider the Necessity of Believing it. II. *Whether it be best believing it, without consideration of the Proofs or Difficulties.* III. *The certainty of it manifested for t. a exercise of Faith.*

§ 4. I. Whether the words signifie that we shall be in the same place with Christ (which *Grotius* groundlessly denieth) or only in his Hand, and Care, and Love, I will not stay to dispute: Many other Texts concurring do assure us, that we shall be with him where he is, *Job. 32. 26, Job. 17. 24, &c.* At least [with him] can mean no less than a state of communion, and a participation of felicity. And to believe such a state of happiness for departed Souls, is of manifold necessity or use.

§ 5. I. If this be not soundly believed, a man must live besides, or below the End of Life: He must have a false End, or be uncertain what should be his End.

I know, it may be objected, that if I make it my End to please God, by obeying him, and doing all the

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good I can, and trust him with my Soul and future Estate, as one that is utterly uncertain what he will do with me, I have an End intended, which will make me goodly, charitable, and just, and happy (as far as I am made for happiness): For the pleasing of God is the right End of all.

But, 1. Must I desire to please him no better than I do in this imperfect State, in which I have, and do so much which is displeasing to him? He that must desire to please him, must desire to please him perfectly. And our desires of our ultimate End must have no bounds, or check. Am I capable of pleasing God no better, than by such a sinful life as this?

2. God hath made the desire of our own felicity necessary to the Soul of Man, that it cannot be expected that our desire to please him should be separated from this. 3. Therefore both in respect of God as the End, and of our felicity as our second End, we must believe that he is the beatifying rewarder of them that diligently seek him.

For, 1. If we make such an ill description of God, as that he will turn our pleasing him to our loss, or will not turn it to our gain, and welfare, or that we know not whether he will do so or not, it will hinder our Love, and Trust, and Joy in him, by which we must please him, and consequently hinder the alacrity, and soundness, and constancy of our obedience.

2. And it will much diminish that self-love which must excite us, and it will take off part of our necessary End; And I think the Objectors will confess, that if they have no certainty what God will do with them, they must have some Probability and Hope, before they can be sincerely devoted here to please him.

§ 6. And 1. If a man be, but uncertain what he

should make the End of his Life, or what he should live for, how can he pitch upon an *uncertain End*? And if he waver so as to have *no End*, he can use no *Means*. And if *End* and *Means* be all laid by, the Man liveth not as a *Man*, but as a *Brute*. And what a torment must it be to a considering mind, to be *uncertain* what to *Intend* and *Do* in all the tenour and actions of his life? Like a man going out at his door, not knowing whither, or what to do, or which way to go: Either he will stand still, or move as Brutes do by present sense, or a *Windmill* or *Weathercock*, as he is moved.

§ 7. 2. But if he pitch upon a *wrong End*, it may yet be *worse* than *none*; for he will but *do hurt*, or make work for Repentance: And all the actions of his life must be *formally wrong*, (how good soever *materially*) if the *End* of them be wrong.

§ 8. 2. And if I fetch them not from *this End*, and believe not in God as a *Rewarder* of his Servants, in a *better Life*, what *Motives* shall I have which in our present *difficulties*, will be sufficient to cause me to live a *holy*, yea or a truly *honest* life? All piety and honesty indeed is good, and Goodness is desirable for it self: But the goodness of a *Means* is its aptitude for the *End*, and we have here abundance of impediments, competitors, diversions and temptations, and difficulties of many sort; and all these must be overcome by him that will live in piety or honesty. And our Natures (we find) are diseased, and greatly indisposed to unquestionable duties; and will they ever discharge them, and conquer all these difficulties and temptations, if the necessary *Motives* be not believed? Duty to God and Man is accidentally *hard* and *costly* to the flesh, though amiable in it self: It may cost us our *Estates*, our *Liberties*, our *Lives*. The world is not so happy

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is commonly to know good men from bad, not to encourage Piety and Virtue, or to forbear opposing them. And who will let go his present welfare, without some hope of better as a reward? Men use not to serve God for nought; nor that think it will be their loss to serve him.

§ 9. A *life of sin* will not be avoided upon *lower Ends and Motives*: Nay, those *lower Ends* when alone, will be a constant *sin themselves*: A preferring Vanity to Glory, the Creature to God, and a setting our heart on that which will never make us happy: And when lust and appetite incline men strongly and constantly to their several objects, what shall sufficiently restrain them, except the greater and more durable delights or motives fetched from percontating things? Lust and Appetite distinguish not between lawful and unlawful. We may see in the brutish Polichio of *Ben Jonson's Spinosa*, in his *Troilus*. *Thence*. *Pala*. whence the Principles of *Infidelity* tend. If sin so overspread the Earth, that the whole world is as *dreamed in such cases*, notwithstanding all the *hopes and fears of a life to come*, what would it do were there no *such hopes and fears*?

§ 10. 3. And no *Money* can be truly *known and estimated*, nor *rightly used* and improved by him, that *sees* not its *transiency* to the *End*, and perceiveth not that it leadeth to a *better Life*, and useth it not thereunto. God dealeth more bountifully with us than worldlings understand: He giveth us all the mercies of this life, as *help* to an immortal state of Glory, and as *earnests* of it. Sensualists know not what a *Soul* is, nor what *Soul-mercies* are, and therefore not what the *Soul of all bodily mercies* are; but take up only with the *carcase, shell, or shadow*. If the King would give

me a Lordship, and send me a *Horse* or *Coach* to carry me to it, and I should only ride about the fields for my pleasure, and make no other use of it, should I not undervalue and lose the principal benefit of my *Horse* or *Coach*? No wonder if unbelievers be unthankful, when they know not at all that part of God's mercies, which is the *life*, and real excellency of them.

§ 11. 4. And alas! how should I bear with comfort the *sufferings* of this wretched life, without the hopes of a life with Christ? What should support and comfort me under my bodily languishings and painful my weary hours, and my daily experience of the *Vanity* and *Vexation* of all things under the sun, had I not a prospect of a comfortable end of all? I that have lived in the midst of *great* and *precious* mercies, have all my life had something to do, to overcome the temptation of *thinking that I had never been born*, and had never overcome it, but by the *belief* of a *blessed Life* hereafter. *Salomon*'s sense of *Vanity* and *Vexation*, hath long quenched all the business, and wealth, and honour, and pleasure of this world (as such) appear such a dream and shadow to me, that were it not for the *Life*, I could not have much differed men's *sleeping* and their *waking thoughts*, nor have much more valued the *waking* than the *sleeping* part of life, but should have thought it a kind of happiness to have slept from the birth unto the death. Children cry when they come into the world; and I am often sorry when I am awakened out of a *quiet sleep*, especially to the business of an unquiet day. We should be strongly tempted in our considering state, to murmur at our Creator, as dealing much harder by us than by the *Beasts*; if we must have had all those cares, and griefs, and tears, by the knowledge of what we want, and the prospect of death,

death, and future evils, which they are exempted from, and had not wish'd had the hopes of a future felicity to support us. *Senesca* and his *Stoicks* had no better Argument to silence such murmurers who believed not a better life, than to tell them, that if this life had more evil than good, and they thought God did them wrong, they might remedy themselves by ending it when they would: But that would not cure the repinings of a Nature, who found it self necessarily weary of the miseries of life, and yet afraid of dying. And it is no great wonder that many thought that pre-existent Souls were put into these bodies as a punishment of something done in a former life, while they fore-saw not the hoped End of all our fears and sorrows. *How contemptible a thing is man!* saith the same *Seneca*, *unless he lift up himself above humane things?* Therefore, saith *Solomon*, *Eccles. 2. 17.* (when he had glutted himself with all temporal pleasures) *I hated life, because the work that is wrought under the Sun, is grievous to me: For all is vanity and vexation of spirit.*

§ 12. II. I have often thought whether an implicit belief of a future happiness, without any search into its nature, and thinking of anything that can be said against it, or the searching, trying way be better. On the one side, I have known many godly women that never disputed the matter, but served God comfortably to a very old Age, (between 80 and 100) to have lived many years in a cheerful readiness and desire of death, and such as few Learned, studious men do never attain to in that degree; who, no doubt, had this as a Divine Reward of their long and faithful service of God, and trusting in him. On the other side, a studious man can hardly keep off all Objections, or secure his mind against the suggestions of difficulties and doubts; and

if they come in, they must be answered; seeing we give them half a victory, if we cast them off before we can answer them. And a Faith that is not upheld by such evidence of Truth, as Reason can discern and justify, is oft joyned with much secret doubting, which men dare not open, but do not therefore overcome: And its weakness may have a weakening deficiency, as to all the graces and duties which should be strengthened by it. And who knoweth how soon a temptation from Satan, or Infidels, or our own dark hearts, may assault us, which will not, without such evidence and resolving Light be overcome? And yet many that try, and reason, and dispute most, have not the strongest, or most powerful Faith.

§ 13. And my thoughts of this have had this issue.
1. There is a great difference between that Light which sheweth us the *Thing it self*, and that artificial skill by which we have right *Notions, Names, Definitions*, and formed Arguments, and Answers to Objections. This *Artificial, Logical, Organical kind of Knowledge* is good and useful in its kind, if right; like *Speech it self*:

But he that hath much of this, may have little of the former. And unlearned persons that have little of this, may have more of the former, and may have those inward perceptions of the verity of the Promises & Rewards of God, which they cannot bring forth into artificial reasonings to themselves or others; who are taught of God by the effective sort of Teaching, which reacheth the Heart or Will, as well as the Understanding, and is a *Giving* of what is taught, and a *Making us* such as we are told we must be. And who findeth not need to pray hard for this effective

This is the true mean between *Calig* Keep the Quakers Doctrine of Continued Inspiration & Inspiration, and that on the other extreme.

effective Teaching of God, when he hath got all Organical Knowledge, and Words and Arguments in themselves most apt, at his fingers ends (as we say ?) When I can prove the Truth of the Word of God, and the Life to come, with the most convincing undeniable Reasons, I feel need to cry and pray daily to God, to increase my Faith, and to give me that Light which may satisfy the Soul, and reach the end.

§ 14. 2. Yet man being a *Rational* wight, is not taught by *meer* *Instinct* and *Inspiration*: And therefore this *Effective Teaching* of God doth ordinarily suppose a *Rational, Objective, Organical Teaching* and *Knowledge*. And the foresaid unlearned Christians are convinced by good evidence, that *God's Word is true*, and his *Rewards are sure*, though they have but a confused conception of this evidence, and cannot *word* it, nor reduce it to *his* notions. And to drive these that have *fundamental evidence*, unseasonably and hastily to *dispute* their Faith, and so to puzzle them by *words* and *artificial Objections*, is but to hurt them, by setting the *Artificial Organical lower part* (which is the *body* of Knowledge) against the *real Light* and *Perception* of the *Thing* (which is as the *Soul*) even as carnal men set the *Creatures* against God, that should lead us to God; so do they by *Logical Artificial Knowledge*.

§ 15. But they that are *prepared* for such *Disputes*, and *furnished* with all *artificial* helps, may make good use of them for defending and clearing up the Truth to themselves and others; so be it they use them as a *means* to the *due end*, and in a *right manner*, and set them not up against, or instead of the *real* and *effective* Light.

§ 16. But the *Revealed* and *Necessary* part must here be distinguished from the *unrevealed* and *unnecessary*.

Jery. To study till we as clearly as may be understand the certainty of a future happiness, and wherein it consisteth; (in the *sights of God's Glory*, and in *perfect, holy, mutual Love*, in *Union with Christ*, and all the *benefits*) this is of great use to our *Holiness and Peace*. But when we will *know more* than God would have us, it doth but tend (as gazing on the Sun) to make us blind, and to *doubt of certainties*, because we cannot be resolved of *uncertainties*. To trouble our heads too much in thinking, *how Souls out of the body do subsist and act, sensually or not, by Organs, or without*; how far they are *one*, and how far still *individuate*, in what place they shall remain, and *where is their Paradise or Heaven*; how they shall be again *united to the body*; whether by their *own emission*, as the Sun beams touch their Objects here, and whether the body shall be restored, as the consumed flesh of restored sick men, *made*, or only from the *old materials*: A hundred of these Questions are better left to the knowledge of Christ, lest we do but foolishly make fires for our selves. Had all these been *needful* to us, they had been revealed. In respect to all such curiosity and needless knowledge, it is a Believer's wisdom implicitly to *Trust his Soul to Christ*, and to be satisfied that *he knoweth what we know not*, and to fear that *curious, vexatious knowledge, or inquisitiveness into good and evil*, which is *selfish*, and savoureth of a *disturbance of God*, and is that sin, and fruit of sin, which the Learned world too little feareth.

§ 17. III. That God is the *Rewarder* of them that *diligently seek him*, and that holy Souls shall be in blessedness with Christ, these following Evidences conjoyned do evince; on which my Soul doth raise its Hopes.

§ 18. I. The Soul which is an *Immortal Spirit*, must be immortally in a Good or Bad condition; But *Man's Soul is an Immortal Spirit*, and the good are not in a bad condition: Its Immortality is proved thus: "A (spiritual), or most pure invisible substance naturally endowed with the Power, Virtue, or Faculty of Vital-Action, Intellection and Volition, which is not annihilated, nor destroyed by separation of Parts, nor ceaseth or loseth either its Power, Species, Individuation or Action, is an Immortal Spirit. But such is the Soul of Man, as shall be manifest by parts.

§ 19. I. The Soul is a *substance*: For that which is *Nothing*, can do *Nothing*; but it doth *move, understand, and will*. No man will deny that this is done by *something* in us, and by *some substance*; and that substance is it which we call the Soul: It is not *Nothing*, and it is *within us*.

§ 20. As to them that say, It is the *Temperament of several parts* *conjoint*, I have elsewhere fully confuted them, and proved, 1. That it is some *one part* that is the *Agent* on the rest, which all they confess that think it to be the material spirits, or fiery part: It is not bones and flesh that understand, but a purer substance, as all acknowledge. 2. What part soever it be, it can do no more than it is *able* to do: And a conjunction of many parts, of which *no one* hath the power of *Reason, Intellection, or Volition, formally, or essentially* (somewhat so excellent) can never by conoperation do those acts: For there can be no more in the *effect* than is in the *cause*; otherwise it were no effect.

The vanity of their Objections, that tell us, a Lute, a Watch, a Book, perform that by cooperation, which no one part can do, I have elsewhere manifested. 1. Many strings indeed have many motions, and so have

have many effects on the Ear and Phantasie, which in us are *sound*, and *harmony*: But all is but a percussione of the Air by the strings; and were not that motion received by a sensitive Soul, it would be no *Musick* or *Melody*; so that there is nothing done but what each part had power to do. But *Intellection* and *Volition* are not the *conjunct motions* of all parts of the body, receiving their form in a nobler *Intellective nature*, as the sound of the strings maketh melody in man: If it were so, that *Receptive Nature* still would be as excellent as the *Effect* importeth. 2. And the Watch or Clock doth but move according to the action of the *spring* or *poise*; but that it moveth in such an order as becometh to man a *sign* and *measure* of *Time*, this is from *Man* who ordereth it to that use. But there is nothing in the *motion*, but what the parts have their power to cause: And that it *signifieth* the hour of the daies to us, is no *Action*, but an *object* used by a *rational Soul* as it can use the shadow of a Tree or House, that yet doth nothing. 3. And so a Book doth nothing at all, but is a meer objective ordination of *passive signs*, by which Man's active Intellect can understand what the Writer or Orderer did intend; so that here is nothing done beyond the power of the Agent, nor any thing in the effect which was not in the cause, either formally or eminently. But for a company of Atoms, of which no one hath *sense* or *reason*, to become sensitive and rational by meer conjunct motion, is an effect beyond the power of the supposed cause.

§ 21. But as some think so basely of our noblest Acts, as to think that contempered agitated Atoms can perform them, that have no natural intellective or sensitive virtue or power in themselves, so others think so highly of them, as to take them to be the *Acts* only of
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God (or some *universal Soul*) in the body of Man; and so that there is no *Life, Sense or Reason* in the World, but God himself (or such an *universal Soul*;) And so that either every man is God; (as to his Soul) or that it is the *Body* only that is to be called *Man* as distinct from God. But this is the *Self-enslaving* and *self-perplexing* temerity of busy, bold and arrogant heads, that know not their own capacity and measure. And on the like reasons they must at last come (with others) to say, that all *passive matter* also is God, and that God is the *Universe*, consisting of an *Active Soul*, and *Passive Body*. As if God were *no cause*, and could make *nothing*, or nothing with *Life, or Sense, or Reason*.

§ 22. But why depart we from things *certain*, by such presumptions as these? Is it not *certain*, that there are *baser creatures* in the World, than *Men or Angels*? Is it not *certain* that *one Man* is not *another*? Is it not *certain*, that some men are in *torment* of body and mind? And will it be a comfort to a man in such torment to tell him, that he is *God*? or that he is part of an *universal Soul*? Would not a man on the *Rack*, or in the *Stone*, or other *miserery* say, [Call me by what name you please, that easeth not my pain: If I be part of God, or an *universal Soul*, I am sure I am a tormented miserable part: And if you could not make me believe that God hath some parts which are *Serpents, Toads, Devils*, or *wicked or tormented men*, you must give me other senses, and perceptive powers, before it will comfort me, to hear that I am such a part. And if God had *wicked and tormented parts* on Earth, why may he not have such and I be one of them hereafter? And if I be a *holy and happy part* of God, or of an *universal Soul* on Earth, why may not I hope to be such hereafter?

§ 23. We deny not but that God is the *continued*

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first cause of all *Being* whatsoever; and that the *branches* and *fruits* depend not as effects so much on the causality of the *Stock* and *Roots*, as the creature doth on *God*; and that it is an impious conceit to think that the *World*, or any part of it, is a *Being independent*, and *separated totally from God*, or *subsisting* without his continued causation. But cannot *God cause as a Creator*, by making that which is not himself? This yieldeth the self-deceiver no other honour, nor happiness, but what equally belongeth to a *Devil*, to a *Fly*, or *Worm*, to a *Dung-bill*, or to the worst & miserablest man.

§ 24. II. As *Man's Soul* is a *SUBSTANCE*, so is it a *Substance* differenced *formally* from all *inferior Substances*, by an *Innate* (indeed *Essential*) *Power*, *Virtue*, or *Faculty* of *Vital-Action*, *Intellection*, and *Free-will*. For we find all these *Acts* performed by it, as *Motion*, *Light* and *Heat* are by the *Fire* or *Sun*. And if any should think that these *Actions* are like those of a *Mechanic*, compounded of the *Agents* (principal and original several) parts, could he prove it, no more would follow, but that the lower powers (the *Senses* or *Spirits*) are to the higher as a *Passive Organ*, receiving its operations; and that the *Intellectual Soul* hath the power of causing *Intellection* and *Volition* by its *Action* on the *inferior parts*, as a man can cause such motions of his *Limbs*, as shall be *useful* (not to *it*, but to *himself*: And consequently, that as *Mechanick* is but a *Passive* operation of man (whose proper acts of *Intellection* and *Volition* are above it) so *Intellection* and *Volition* in the *Body* are not the noblest *Acts* of the *Soul*, but it performeth them by an *Essential Power*, which can do greater things. And if this could be proved, what would it tend to the unbelievers end, or to the disadvantage of our hopes and comforts?

§ 25. III. That man's Soul at death is not *annihilated*; even the Atomists and Epicurians will grant; who think that no Atom in the Universe is annihilated: And we that see not only the Sun and Heavens continued, but every grain of matter, and that compounds are changed by dissolution of parts, and rarefaction, or migration, &c. and not by *Annihilation*, have no reason to dream that God will *annihilate one Soul* (though he can do it if he please, yea and annihilate all the World:) It is a thing beyond a rational expectation.

§ 26. IV. And a destruction by the *dissolution* of the *parts of the Soul*, we need not fear. For, 1. Either an *Intellectual Spirit* is *divisible* and *partible*, or not; if *not*, we need not fear it; if *it be*, either it is a thing that Nature *tends to*, or *not*: But that Nature *does not tend to it*, is evident. For, 1. There is naturally so *strong* and *strong* an inclination to *unity*, and *averseness* to *separation* in all things, that even *Earth* and *Stones*, that have no other (known) natural motion, have yet an *aggregative motion* in their *gravitation*: But if you will separate the parts from the rest, it must be by *force*. And *Water* is yet more *averse* from partition without force, and more inclined to union than *Earth*, and *Air* than *Water*, and *Fire* than *Air*; so that he that will cut a *Sun-beam* into pieces, and make many of one, must be an extraordinary Agent. And surely *Spirits*, even *Intellectual Spirits*, will be no less *averse* from partition, and inclined to keep their *Unity*, than *Fire*, or a *Sun-beam* is; so that *naturally* it is not a thing to be feared, that it should *fall into pieces*.

2. And he that will say, that the God of Nature will change, and overcome the Nature that he hath made, must give us good proofs of it, or it is not to be feared. And if he should do it as a punishment, we must

must find such a punishment somewhere threatened, either in his *Natural*, or *Supernatural* *Law*, which we do not; and therefore need not fear it.

§ 27. 3. But if it were to be feared, that Souls were partible, and would be broken into parts, this would be no *destruction* of them, either as to their *substances*, *powers*, *forms* or *action*, but only a breaking of one Soul into many: For being not compounded of Heterogeneous parts, but as *simple Elements* of *Homogeneous* only, as every *Atom* of *Earth* is *Earth*, and every drop of *Water* in the Sea is *Water*, and every particle of *Air* and *Fire*, is *Air* and *Fire*, and have all the properties of *Earth*, *Water*, *Air* and *Fire*; so would it be with every particle of an *Intellectual Spirit*. But who can be cause to dream of such a *partition*, never threatened by God?

§ 28. V. And that Souls lose not their *formal Powers* or *Virtues*, we have great reason to conceive; because they are their *Natural Essence*, not as *mixt*, but *simple substances*: And though some imagine that the *Passive Elements* may by *attenuation*, or *incrassation*, be *transmuted* one into another, yet we see that *Earth* is still *Earth*, and *Water* is *Water*, and *Air* is *Air*; and their conceit hath no proof: And, were it proved, it would but prove that none of these are a *first* or *proper Element*: But what should an *Intellectual Spirit* be *changed* into? How should it lose its *formal Power*? not by *Nature*; for its *Nature* hath nothing that tendeth to deterioration, or decay, or self-destruction? The Sun doth not decay by its wonderful Motion, Light and Heat: And why should Spirits? Not by God's *destroying* them, or *changing their Nature*: For, though all things are in constant motion or revolution, he continueth the *Natures* of the *simple Beings*, and beweth

sheweth us, that he delighteth in a constancy of operations, inasmuch that hence *Aristotle* thought the world Eternal. And God hath made no Law that threatneth to do it as a penalty. Therefore to dream that *Intellectual Spirits* shall be turned into other things and lose their *Essential formal Powers*, which specify them, is without and against all sober reason. Let them first but prove that the Sun loseth Motion, Light and Heat, and is turned into Air, or Water or Earth. Such changes are beyond a rational fear.

§ 29. VI. But some then dream that Souls shall sleep, and cease their Acts, though they lose not their powers. But this is more unreasonable than the former. For it must be remembered that it is not a meer obediential Passive power that we speak of; but an Active Power consisting in as great an Inclination to Act, as Passive natures have to forbear action. So that if such a nature Act not, it must be because its natural Inclination is hindered by a stronger; And who shall hinder it?

1. God would not continue an Active Power, Force and Inclination in nature, and forcibly hinder the operation of that nature which he himself continueth; unless penally for some special cause; Which he never gave us any notice of by any threatening, but the contrary.

2. Objects will not be wanting, for all the world will be still at hand, and God above all. It is therefore an unreasonable conceit to think that God will continue an Active Vital Intellectual Volitive Nature, Form, Power, Force, Inclination, in a noble substance, which shall use none of these for many hundred or thousand years, and so continue thus in vain.

Nay, 3. It is rather to be thought that some

Action is their constant state without which the cessation of their very form, would be inferred.

§ 30. But all that can be said with reason is that separated Souls, and Souls hereafter in Spiritual Bodies, will have *Actions of another mode*, and very different from these that we now perceive in flesh. And be it so. They will yet be radically, of the same Kind, and they will be *formally* or *eminently* such as we now call, *Vitality, Intellection and Volition*; And they will be no lower nor less excellent if not far more; And then what the difference will be, Christ knoweth whom I trust, and in season I shall know. But to talk of a *Dead Life*, an *inactive activity*, or a *Sleeping Soul*, is fitter for a sleeping than a waking man.

§ 31. It's true that *Diseases or Hurts* do now hinder the Souls *Intellectual perceptions* in the body, and in *Tumour and Sleep* they are imperfect. Which proveth indeed that the Acts commonly called *Intellection* and *Volition*, have now something in them also of *sensation*, and that *sensitive operations* are diversified by the *Organs* of the several *senses*. And that *bare Intellection and Volition* without any *sensation* is now scarce to be observed in us, though the Soul may have such acts *intrinsically* and in its *profundity*. For it is now so united to this body, that it acteth on it as our form; And indeed the acts observed by us cannot be denied to be such as are *specified or modified* at least, by the *Agents*, and the *Recipients*, and *Sub-Agents* parts conjunct. But, 1. As the Sun would do the same thing *ex parte sui* if in *vacuo* only it sent forth its beams, though this were no *illumination* or *Calcification*, because there were no *Recipients*, to be *Illuminated* and *Heated* by it. And it would lose nothing by the want of objects; so the Soul, had it no Body

to act on, would have its profound *Immanent Acts* of self-*living*, self-perceiving, and self-loving, (and all its external acts on other objects, which need not Organs of sense for their approximation.) And 2. Its *sensitive faculty* is it self, or such as it is not separated from, though the *Particular sorts* of sensation may be altered with their uses: And therefore it may still act on or with the sense: And if one way of sensation be hindered, it hath another. 3. And how far this *Lamborn* of flesh doth help or hinder its operations, we know not yet, but shall know hereafter. *Sondius de Orig. Animæ* (though an heretical Writer) hath said much to prove that the Body is a hinderance, and not a help to the Soul's Intuition. And if Ratiocination be a compound act yet Intuition may be done for ever by the Soul alone. 4. But as we are not to judge what Powers the Soul hath when the Acts are hindered, but when they are done; nor what Souls were made by God for, by their state in the Womb or Infancy, or Diseases, but by our ordinary mature state of life; so we have little reason to think that the same God who made them for Life, Intellection and Volitions here, will not continue the same Powers to the same, or as noble uses hereafter, whether with Organs, or without, as pleaseth him. If in this flesh our Spirits were not unactive and useles, we have no reason to think that they will be so hereafter, (and that for ever.)

§ 32. This greatest and hardest of all Objections, doth make us confess (with *Contarenius, contra Pomponatium de Anim. Immortalis*) that though by the Light of Nature we may know the Immortality of Souls, (and that they lose not their Powers, or Activity) yet without supernatural Light, we know not what manner of Activity they will have in their separated state, or in

another world, because here they act according to *objective Termination*, and the *Receptivity* of the *Sense* and *Phantasie*, *© Recipitur ad modum recipientis*; and in the *Womb* we perceive not that it acteth *intellectually* at all.

But we know, That, 1. If even then it differed not in its *formal Power* from the *Souls of Brutes*, it would not so much afterward differ in *Act*: And it would never be raised to that which was not *virtually* in its *Nature* at the first. 2. And we find, that even very little Children have quick and strong knowledge of such Objects as are brought within their reach: And that their Ignorance is not for want of an *Intellectual Power*, but for want of *Objects*, or *Images* of things which *time*, and *use*, and *conversation* among Objects, must furnish their *Phantasies* and *Memories* with. And so a *Soul in the Womb*, or in an *Apoplexy*, hath not *Objects of Intellection* within its reach to act upon; but is as the *Sun* to a *Room* that hath no *windows* to let in its light. 3. And what if its profound *Vitality*, *Self-perception*, and *Self-love* be by a kind of *Sensation* and *Intuition*, rather than by *Discursive Reason*? I doubt not but some late *Philosophers* make snares to themselves and others, by too much vilifying *sense and sensitive Souls*, as if sense were but some *loseable Accident* of *contempered Atoms*: But *Sensation* (though diversified by *Organs* and *Uses*, and so far *mutable*) is the *Act* of a noble *Spiritual Form* and *Virtue*. And as *Chambré* and some others make *Brutes* a lower rank of *Rationals*, and *Man* another higher species, as having his nobler Reason for *higher Ends*; so for *Man* to be the *noblest Order* (here) of *Sensitives*, and to have an *Intellect* to *Order* and *Govern Sensations*, and *connex* them and *improve* them, were a noble work, if

If we had no higher. And if *Intellection* and *Volition* were but a higher species of *Internal Sensation*, than *Imagination*, and the *Phantasia* and *Memory* are, it might yet be a height that should set Man specifically above the Brutes. And I am daily more and more persuaded, that *Intellectual Souls* are essentially sensitive and more, and that their *Sensation* never ceaseth. 4. And still I say, that it is to Nature, if self a thing, unlikely that the God of Nature will long continue a Soul that hath formally or naturally an *Intellective Power*, in a state in which it shall have no use of it. Let others that will enquire whether it shall have a *Vehicle* or *organs*, to act in, and whether *aereal*, or *igneum*, and *ethereal*, and whether it be really an *Intellectual sort of Fire*, as material as the *solar Fire*, whose (not compounding, but) inadequate concepts *objectiva* are, an *Igneum substance*, and a *Formal Virtue of Life, Sense, and Intellection*, with other such puzzling doubts; it satisfieth me, that God will not continue its noblest Powers in vain; and how they shall be exercised, is known to him. And that God's Word tells us more than Nature. And withal, **LIFE, INTUITION and LOVE** (or *Volition*) are Acts so natural to the Soul (as *Motion, Light and Heat, quoad actum* to *Fire*) that I cannot conceive how its Separation should hinder them, but rather that its Incorporation hindereth the two latter by hiding Objects, whatever be said of abstractive knowledge and memory.

§ 33. VII. But the greatest difficulty to *Natural Knowledge* is, Whether Souls shall continue their individuation, or rather fall into one common Soul, or return to God that gave them, as to be no more divers (or many) individuals as now; as extinguished Candles are united to the illuminated Air, or to the Sun beams. But of

this I have elsewhere said much for others; and for my self I find I need but this: 1. That as I said before, either Souls are *partible substances*, or not: If not *partible*, how are they *unible*? If *Many* may be made *One* by conjunction of substances, then that *One* may (by God) be made *Many* again by partition. Either *All* (or *Many*) Souls are now but *One* (individuate only by Matter, as many gulfs in the Sea, or many Candles lighted by the Sun) or not: If they are not *One* now in several bodies, what reason have we to think that they will be *One* hereafter, any more than now? *Augustine* (*de Anim.*) was put on the question, 1. Whether Souls are *One*, and not *Many*: (and that he utterly denieth.) 2. Whether they are *Many*, and not *One*; (and that it seemeth he could not digest.) 3. Whether they were at once both *One* and *Many*: (which he thought would seem to some ridiculous, but he seemeth most to incline to:) And as God is the God of Nature, so Nature (even of the Devils themselves) dependeth on him, as I said, more than the Leaves or Fruit do on the Tree: And we are all his Off-spring, and Live, and Move, and Are in Him, *Acts* 17. But we are certain for all this, 1. That we are not God; 2. That we are yet many Individuals, and not all *One* Soul or Man. If our Union should be as near as the Leaves and Fruit on the same Tree, yet those Leaves and Fruit are numerous and individual Leaves and Fruits, though parts of the Tree. And were this proved of our present, or our future state, it would not alter our Hopes or Fears: For as Now, though we all Live, Move, and Be in God, (and, as some dream, are parts of a common Soul) yet it is certain that some are Better and Happier than others; some wise and good, and some foolish and evil; some in pain and misery, and some at ease and in pleasure;

sure; and (as I said) it is now no ease to the miserable to be told that radically all Souls are One; no more will it be hereafter, nor can men reasonably hope for, or fear such an Union, as shall make their state the same. We see in Nature (as I have elsewhere said) that if you graff many sorts of Sciens (some Sweet, some bitter, some Crabs) on the same Stock, they will be One Tree, and yet have diversity of fruit. If Souls be not *Unible*, nor *Partible* Substances, there is no place for this doubt: If they be, they will be still when they are, notwithstanding any such Union with a common Soul. As a drop of Water in the Sea is a separable part, and still it self; and as a Crab upon the foresaid Stock or Tree. And the good or bad quality consist not by any Union with others.

Sure we are, that all *Creatures are in God*, by close dependance, and yet that the good are good, and the bad are bad, and that *God is Good, and hath no Evil*; and that when *Adam* is tormented or miserable, God suffereth nothing by it (as the whole *Man* doth when but a *Tooth* doth ache.) (For he would not hurt himself were he passive.) Therefore to dream of any such cessation of our *Individuation* by any Union with a Creature, as shall make the Good less Good, or happy, or the Bad less Bad or miserable, is a groundless folly.

§ 34. Yet it is very probable that there will be a *Nearer Union* of holy Souls with *God and Christ*, and one another, than we can here conceive of: But this is so far from being to be feared, that it is the highest of our hopes. 1. God himself (though equally every where in his *Essence*) doth operate very variously on his *Creatures*. On the wicked he operateth as the first Cause of *Nature* (as his Sun shineth on them:) On some he operateth by common *Graces*: To some he

giveth *Faith* to prepare them for the Indwelling of his Spirit: In *Believers* he dwelleth by *Love*, and they in him: And if we may use such a comparison as Satan acteth on some only by *suggestions*, but on others so despotically as that it's called *His Possessing them*; so God's Spirit worketh on holy Souls so powerfully and constantly, as is called his *Possessing them*. And yet on the *Human Nature of Christ*, the Divine Nature of the Second Person hath such a *further extraordinary Operation*, as is justly called a *Personal Union* which is not by a more *Essential Presence* (for that is every where) but by a *peculiar operation and relation*. And so holy Souls being under a more *felicitating operation of God*, may well be said to have a *Nearer Union* with him than now they have.

§ 35. e. And I observe, that (as is aforesaid) all things have naturally a strong inclination to *Union and Communion with their like*: Every clod and stone inclineth to the Earth: Water would go to Water; Air to Air; Fire to Fire; Birds and Beasts associate with their like. And the noblest natures are most strongly thus inclined; And therefore I have natural reason to think that it will be so with *holy Souls*.

§ 36. 3. And I find that the *inordinate Contractions* of Man to himself, and to the interest of this *Individual Person*, with the *defect of Love to all about us*, according to every creature's goodness, and specially to God the *Infinite good*, whom we should love *above our selves*; in the very sum of all the pravity of man. And all the injustice and injury to others, and all the neglect of good works in the world, and all our daily terrours, and self-distracting self-tormenting cares, and griefs, and fears, proceed from this *inordinate Love and Adhesion to our selves*: Therefore I have reason to think that

that in our better state, we shall perfectly Love others as our selves, and the selfish Love will turn into a common and a Divine Love, which must be by our preferring the common and the Divine Good, and Interest.

§ 37. And I am so sensible of the power and Plague of selfishness, and how it now corrupteth, tempteth and disquieteth me, that when I feel any fears lest *corruption cease*, and my Soul fall into one common Soul (as the Stoicks thought all Souls did at death) I find great cause to suspect that this ariseth from the power of this *corrupting selfishness*: For Reason seeth no cause at all to fear it were it so.

§ 38. 4. For I find also that the nature of Love is to desire as near a Union as is possible; And the strongest Love doth strongliest desire it. *Fervent Lovers* think they can scarce be too much One. And Love is our Perfection, and therefore so is Union.

§ 39. 5. And I find that when Christians had the first and full pourings out of the Spirit they had the *ferventest Love*, and the *nearest Union*, and the least desire of propriety and distance.

§ 40. 6. And I find that Christs prayer for the felicity of his disciples is a prayer for their Unity, *Job. 17. 22, 23*. And in this he placeth much of their Perfection.

§ 41. 7. And I find also that man is a sociable nature and that all men find by experience that conjunction in societies is needful to their Safety, strength and Pleasure.

§ 42. 8. And I find that my Soul would fain be nearer God, and that darkness and distance is my misery and communion is it that would answer all the tendencies of my Soul: Why then should I fear too near a Union.

§ 43. I think it utterly improbable, that my Soul should

should become *more nearly united to any creature, than to God*; (though it be of the *same kind with other Souls, and infinitely below God*); For God is as near me as I am to my self; I still depend on him as the effect upon its total constant cause; And that not as the fruit upon the Tree, which borroweth all from the Earth, Water, Air, and Fire which it communicateth to its fruit; but as a creature on its Creator, who hath no Being but what it receiveth totally from God, by constant communication. Hence *Autonne, Seneca, and the rest of the Stoicks* thought that all the World was God, or one Great Animal consisting of *Divine Spirit and Matter*, as Man of Soul and body; Sometime calling the supposed Soul of the World, GOD, and sometime calling the whole World, God; But still meaning that the Universe was but one Spirit and Body united and that we all are parts of God, or of the Body of God, or Accidents at least.

§ 44. And even the Popish Mystical Divines in their pretensions to the highest Perfection say the same in sense; such as *Benedict. Angelus* in his *Regula Perfectionis*, (approved by many Doctors,) who placeth much of his *Supereminent Life*, in our Believing verily that there is nothing but God, and Loving accordingly; Maintaining that all creatures are nothing distinct from God, but are to God, as the Beams are to the Sun, and as the Heat is to the Fire, (which really is it self;) And so teaching us to rest in all things as Good, as being nothing but Gods essential will, which is himself (resolving even our sins and Imperfections, accordingly into God, so that they are Gods or None.)

§ 45. And all these men have as fair a pretence for their conceits of such a Union with God now, as for such an Union after death: For their Reason is, 1. That God being

being Infinite, there can be no more Beings than his own. But God and the smallest Being distinct, would be more Entity than God alone: But Infinity can have no addition. 2. Because Ess. & Essentia Convertuntur; But God only is good.

And if we are notwithstanding all this, distinct Beings from God now, we shall be so then. For we shall not be Annihilated, and we shall not be so advanced as to be deified, and of creatures or distinct Beings, turned into a Being infinitely above us. If we be not Parts of God now, we shall not be so then.

But if they could prove that we are so now, we should quickly prove to them, 1. That then God hath material divisible parts (as the Stoicks thought.) 2. And that we are no such parts, as are not distinct from one another; but some are tormented, and some happy. And 3. That (as is said) it will be no statement of the misery of the tormented, nor of the felicity of the blessed, to tell them that they are all parts of God: For, though the manner of our Union with him, and dependance on him, be past our comprehension, yet that we are distinct and distant from each other, and have each one a joy or misery of his own, is past all doubt. Therefore there is no Union with God to be feared by holy Souls, but the utmost possible to be highest desired.

§ 46. And if our Union with God shall not cease our Individuation, or resolve us into a Principle to be feared, we may say so also of our Union with any common Soul, or many: If we be Unible, we are Partible, and so have a distinct, though not a divided substance, which will have its proper Accidents. All Plants are parts of the Earth, really united to it, and radicated in it, and live, and are nourished by it: And yet a Vine is a Vine, and an Apple is an Apple, and a Rose is a Rose. and

and a Nettle is a Nettle. And few men would be rosted Horses or Toads, if it were proved that they are animated by a common Soul.

§ 47. But God letteth us see, that though the World be One, yet he delighteth in a wonderful diversity and multiplicity of Individuals. How various and numerous are they in the Sea, and on the Land, and in the Air? And are there none in the other World? How come the Stars therein to be so numerous, which are of the same Element? And though perhaps Saturn, or some other Planets, or many Stars, may send forth their radiant Effluvia, or parts, into the same Air, which the Sun Beams seem totally to fill and illuminate, yet the Rays of the Sun, and of other Stars, are not the same, how near soever in the same Air.

§ 48. Were there now no more Contradiction by Envy or Propriety among men, nor Mine and Thine did signify no more, nor the distance were greater than that of the several drops of Water in the Sea, or particles of Light in the illuminated Air, but I had all my part in such a perfect unity and Communion with all others, and knew that all were as happy as I, so that there were no divisions by cross interests or minds, but all were One, certainly it would make my own comforts greater by far than they are now? Are not an hundred Candles set together and united as splendid a flame as if they were all set asunder. To one Soul, one Love, one Joy would be.

§ 49. Object. But it is only the former that individuates Lights; As when the same Sun by a burning Glass lighteth a thousand Candles, they are individuated only by the matter contracting, being still all united parts of the same Sun Beams. And when they are united, they are nothing, or all one again.

Ans.

Ans. They were before they were extinct, both *One* and *many*, none but fools think that *extinctus annihilat* them, or any part of them: They are *after*, as much *Substance* and as much *solar Fire* though *diffused*, and as much and no more *one* than before, but not indeed *Many* as before, but *Parts* of *one*. Nature hath made the *equal diffused Sun Beams* to be to the *Air* and *surface* of the *Earth*, as the *blood* *equally moving* in the *Body*; And our *Candles* and *Fires* seem to be like the same blood contracted into *bile* or *Inflammation*, which indeed is more felt than the *equally diffused blood*, but it is as the *pain* of a *disease*. And so when our *Fires* go out they are but like a *healed Scattered Inflammation*, & the same substance is more *naturally* and *equally diffused*. And if the *Individuation* of *Souls* were only by *Corporeal matter* and the *Union* thus as great at their *departure*, it would not diminish, if it did not too much *increase* their *perfection* and *felicity*: For there would be no *diminution* of any *Substance*, or *Power*, or *Activity*, or *Perfection* whatsoever.

§ 50. And this would confute their fond Opinion, who think that separated Souls sleep in *nulla potentia*, for want of an organized body to operate in: For, no doubt but if all *holy Souls* were *One*, this *World*, either in *Heaven* or *Earth*, hath a *common Body*, enough for such a *Soul* to operate in. Even those *Stoicks* that think departed Souls are *One*, do think that that *One Soul* hath a nobler operation than ours, in our narrow Bodies, and that when our Souls cease animating this Body, they have the nobler and sweeter work in part, of animating the whole World: And those that thought several Orbs had their several Souls, of which the particular wights participated, said the like of separated Souls, as animating the bodies of their *Globes* or *Orbs*. And though
all

all these men trouble their heads with their own vain imaginations, yet this much the Nature of the *Matter* tells us, which is considerable, that whereas the utmost fear of the Infidel is, that *Souls departed lose their Individuation or Activity*, and are resolved into one common Soul, or continue in a *sleepy Potentiality*, for want of a *Body to operate in*, they do but contradict themselves, seeing it is a notorious Truth, 1. That if all *holy Souls* were *One*, no one would be a *Losser* by the *Union*, but it would be a *greater Gain* than we must hope for: For a part of *One* is as much and as noble, and as *active* a *Substance*, as if it were a *separated Person*: (And *Annihilation*, or loss of *specific Powers*, is not to be rationally feared.) 2. And that one Soul is now either *self-subsisting without a Body*, or animates a *suitable Body* (as some Ancients thought the Angels *Scars*.) If that *One Soul* can act without a *Body*, so may *Ours*, whether as *parts* of it, or not: If that *One Soul* animate a *suitable Body*, ours were they *united parts* of it, would have part of that *Employment*; so that hereby they confute themselves.

§ 51. Obj. But this would equalize the Good and Bad, or at least those that were good in several degrees; And where then were the Reward and Punishment?

Ans. It would not equal them at all, any more than *distinct Personality* would do: For, 1. The Souls of all holy Persons may be so united, as that the Souls of the wicked shall have no part in that Union. Whether the Souls of the wicked shall be united in one sinful miserable Soul, or rather but in one sinful Society, or be *greater separate disunited, contrary to each other, and militant*, as part of their sin and misery, is nothing to this case. 2. Yet *Natural* and *Moral Union* must be *different*. God is the *Root of Nature* to the *body*, and

and however in one sense it is said, that *There is nothing in God but God*, yet it is true, that, *In Him all Live, and Move, and have their Being*. But yet the wicked Inbeing in God, doth afford them no Sanctifying and Beatifying communion with him, as experience sheweth us in this life; which yet holy Souls have, as being made capable Recipients of it. As I said, different Plants, Bryars and Cedars, the stinking and the sweet are implanted parts (or Accidents) of the same World or Earth. 3. And the golly themselves may have as different a share of happiness in one common Soul, as they have now of Holiness, and so as different Rewards (even as Roses, and Ransary, and other Herbs differ in the same Garden, and several Fruits in the same Orchard, or on the same Tree.) For, if Souls are Unible, and so Partible Substances, they have neither more nor less of Substance or Holiness for their Union; and so will each have his proper measure. As a Tun of Water cast into the Sea, will there still be the same, and more than a spoonful cast into it.

§ 51. Obj. But Spirits are not as Bodies extensive and quantitative, and so not partible or divisible, and therefore your supposition is vain.

Ans. 1. My supposition is but the objectors: For if they confess that Spirits are Substances (as cannot with reason be denied; For they that Specify their operations by Action only yet suppose a pure proper substance to be the subject or thing Moved) then when they talk of Many Souls becoming One, it must be by conjunction and increase of the Substance of that one. Or when they say that they were alwayes One, they will confess withal that they now differ in number, as individua in the body. And who will say that Millions of

of *Millies* are no more than one of all those *Millies*. *Number* is a sort of *Quantity*: And all Souls in the world are more than *Cain's* or *Abel's* only. One feelth not what another feelth. One knoweth not what another knoweth. And indeed, though Souls have not such corporeal extension, as passive gross bodily Matter hath, yet as they are more noble, they have a more noble sort of Extension, Quantity or Degrees; according to which all Mankind conceive of all the Spiritual Substance of the Universe, yea all the Angels, or all the Souls on Earth, as being more, and having more Substance than one man's Soul alone. 2. And the Fathers for the most part, especially the Greeks (yea and the Second Council of *Nice*) thought that Spirits created, had a pure sort of *Material Being*, which *Tertullian* called a *Body*; and doubtless all created Spirits have somewhat of *Passiveness*; for they do *Recipere* and *pasi* from the *Divine Influx*: Only God is wholly *Impassive*. We are moved when we move; and acted when we act: And it is hard to conceive that (when *Matter* is commonly called *Passive*) that which is *Passive* should have no sort of *Matter* in a large sense taken: And if it have any parts distinguishable, they are by God *divisible*. 3. But if the contrary be supposed, that all Souls are no more than *One*, and so that there is no place for *uniting* or *partition*; there is no place then for the Objection of all Souls becoming *One*, and of losing Individuation, unless they mean by *Annihilation*. § 53. But that God who (as is said) delighteth both in the Union, and yet in the wonderful *multiplicity* of Creatures, and will not make all Stars to be only *One*, though *Fire* have a most uniting or aggregative inclination, hath further given experimental notice that there

there is *Individuation* in the other world as well as *here*, even *innumerable Angels and Devils*, and not *one only*; as Apparitions and Witches, and many other evidences prove, of which more anon. So that all things considered, there is no reason to fear that Souls shall lose their Individuation or Activity (though they change their manner of action) any more than their Being or formal Power : And so it is naturally certain that they are Immortal.

§ 54. And if *Holy Souls* are so far Immortal, I need not prove that they will be *Immortally Happy*: For their *Holiness* will infer it; And few will ever dream that it shall there go ill with them that are good, and that the most just and holy God will not use those well whom he maketh holy.

§ 1. II. That holy Souls shall be hereafter happy seemeth to be one of the common notices of Nature planted in the consciences of mankind; And it is therefore acknowledged by the generality of the world that freely use their understandings. Most, yea almost all the Heathen Nations at this day believe it, besides the Mahometans; And wit is the most barbarous Cannibals and Brasilians that do not, whose understandings have had the least improvement, and who have rather an inconsiderate Nescience of it, than a denying opposition. And though some Philosophers denied it, they were a small and contemned party: And though many of the rest were somewhat dubious, it was only a *certainty* which they professed to want, and not a probability or opinion that it was true. And both the Volgar and the deep studyed men believed it, and those that questioned it were the half studyed Philosophers, who not

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resting in the Natural notice, nor yet reaching full intellectual Evidence of it by discourse, had found out matter of difficulty to puzzle them, and came not to that degree of wisdom as would have resolved them.

§ 2. And even among Apostates from Christianity most or many still acknowledge the *Souls Immortality*, and the *Felicity* and *Reward* of *holy Souls*, to be of the *common Notices*, known by nature to mankind: *Julian* was so much perswaded of it, that on that account he exhorteth his Priests and Subjects to great strictness and holiness of life, and to see that the Christians did not exceed them. And among us the Lord *Herbert de Veritate*, and many others that seem not to believe our supernatural Revelations of Christianity, do fully acknowledge it. Besides those Philosophers who most opposed Christianity, as *Porphyrus*, *Maximus Tyrius*, and such others.

§ 3. And we find that this notice hath so deep a root in Nature, that few of those that study and labour themselves into Bestiality (or Sadduceism) are able to excuse the *fears* of future misery but Conscience overcometh or troubleth them much at least, when they have done the worst they can against it. And whence should all this be in man and not in Beasts, if man had no further reason of hopes and fears then they? Are a few Sadduces wiser by their forced or crude conceits, than all the World that are taught by Nature itself.

§ 1. III. If the God of Nature have made it every mans certain *duty* to make it his Chief care and work in this life, to seek for happiness hereafter, then such a happiness

pinels there is for them that truly seek it. But the antecedent is certain, as I have elsewhere proved. *Ergo, &c.*

§ 2. As to the antecedent, The world is made up of three sorts of men, as to the belief of future retribution. 1. Such as take it for a certain Truth (such are Christians; Mahometans, and most Heathens.) 2. Such as take it for *Uncertain*, but most *probable* or *likeliest* to be true. 3. Such as take it for *Uncertain*, but rather think it *Untrue*. (For as none can be *certain* that it is false (which indeed is true) so I never yet met with one that *would say he was certain it was false*.) So that I need not trouble you with the mention of any other party or opinion. But if any should say for it is easy to prove that he speaketh falsely of himself.

§ 3. And that it is the Duty of all these, but especially of the two former sorts, to make it their Chief care and work to seek for happiness in the life to come, is easily proved thus: Natural reason requirerh every man to seek that which is *Best* for himself with the greatest diligence: But Natural reason saith that a *Probability* or *Possibility* of the future everlasting happiness is better and more worthy to be sought, than any thing attainable in this present life (which doth not suppose it.) *Ergo, &c.*

§ 4. The Major is past doubt, Good and Felicity being necessarily desired by the *will* of man, that which is *Best* and known so to be, must be *Most* desired.

And the Minor should be as far past doubt, so men that use not their *sense* against their reason. For 1. In this life there is nothing *certain* to be continued one hour. 2. It is certain that all will quickly end; and that the longest life is short. 3. It is certain that *time and pleasure past* are *nothing*, properly *nothing*; And so no better to us than if they had never been. 4. And it is

certain that while we possess them, they are poor, unsatisfactory things, the pleasure of the flesh being no sweeter to a man than to a beast; And the trouble that accompanieth it much more. Beasts have not the cares, fears and sorrows upon *foresight* which man hath: They fear not death upon foreknowledge of it, nor fear any misery after death, nor are put upon any labour, sufferings or Tryals, to obtain a future happiness, or avoid a future misery: All which considered, he speaketh not by reason, who saith this *vain vexatious* life is better than the Possibility or Probability of the everlasting Glory.

§ 5. Now as to the consequence (or Major) of the first Argument, it is evident of itself, from *Gods perfection*, and the *Nature* of his works. God maketh it not mans natural Duty to lay out his chief care and labour of all his life, on that which is not, or to seek that which man was never made to attain; For then,
 1. All his Duty should result from meer Deceit and falsehood, and God should Govern all the World by a Lie which cannot be his part who wanteth neither *Power, wisdom, or Love* to Rule them by Truth and righteousness; And who hath Printed his Image both on his Laws and on his Servants; In which Laws Lying is condemned; And the better any man is, the more he *hateth* it; And *Lyars* are *loathed* by all *mankind*.
 2. And then the better any man is, and the more he doth his duty, the more deluded, erroneous and miserable should he be. For he should spend that care and labour of his life, upon deceit, for that which he shall never have, and so should lose his time and labour. And he should deny his flesh those temporal Pleasures which bad men take, and suffer Persecutions and injuries from the wicked, and all for nothing, and

on mistake: And the wickeder or more unbelieving any Man is, the *wiser* and happier should he be, as being in the right, when he denieth the life to come, and all duty and labour in seeking it, or in avoiding future punishment; and while he taketh his utmost pleasure here, he hath all that Man was made for. But all this is utterly unsuitable to God's Perfection, and to his other works: For he maketh nothing in vain; nor can he Lie: much less will he make Holiness itself, and all that duty and work of Life which Reason itself obligeth all men to, to be not only vain, but hurtful to them. But of this argument I have been elsewhere larger.

§ 1. IV. Man differeth so much from Brutes in the Knowledge of God, and of his future possibilities, that it proveth that he differeth as much in his capacity and certain hopes. 1. As to the Antecedent, Man knoweth that there is a *God* by his works: He knoweth that *this God* is our *absolute Lord*, our *Ruler*, and our *End*: He knoweth that naturally we owe him *all our Love* and *Obedience*: He knoweth that *Good men* use not to let their faithfulest Servants be lost by their Fidelity; nor do they use to set them to labour in vain: He knoweth that Man's Soul is *Immortal*, (or at least that it is far most probable that it is so) and therefore that it must accordingly be *well or ill* for ever; and that this should be most cared for. 2. And why should God give him all this *Knowledge* more than to the Brutes, if he were made for no more enjoyment than the Brutes, of what he knoweth: Every wise Man maketh his work fit for the use that he intendeth it to: And will not God? So that the consequence also is proved from the Divine Perfection: And if God were not Perfect, he were not God: The denial of a God therefore is the result of the denial of Man's future hopes. D 3 S 2.

§ 2. And indeed, though it be but an Analogical Reason that Brutes have, those men seem to be in the right, who place the difference between *Man* and *Brutes*, more in the Objects, tendency and work of our Reason, than in our Reason itself as such, and so make *Animal Religiosum* to be more of his description than *Animal Rationale*. About their own low concerns, as Fox, a Dog, yea, an Ass, and a Goose have such affections, as we know not well how to ascribe to any thing below some kind of Reasoning, or a perception of the same importance. But they think not of God, and his Government and Laws, nor of obeying, trusting or loving him, nor of the hopes or fears of another life, nor of the joyful prospect of it: These are that work that Man was made for, which is the chief difference from the Brutes. And shall we unman our selves?

§ 1. V. The Justice of God as Governour of the World, inferreth different Rewards hereafter, as I have largely elsewhere proved. 1. God is not only a Mover of all that *Moveth*, but a Moral Ruler of *Man* by Laws, and Judgment, and Executions. Else there were no proper Law of Nature, which few are so unreasonable as to deny: And Man should have no proper Duty, but only Motion, as he is moved: And then how cometh a Government by Laws to be set up under God by Men? And then there were no sin or fault in any; for if there were no Law and Duty, but only necessitated Motion, all would be moved as the Mover pleased, and there could be no sin: And then there would be no Moral Good, but forced or necessary motion: But all this is most absurd: And experience telleth us that God doth *de facto*, Morally Govern the World; and his Right is unquestionable.

§ 2. And if God were not the *Ruler* of the World, by *Laws and Judgments*, the World would have no *universal Laws*; for there is no *Man* that is the *universal Ruler*: And then *Kings*, and other *Supream Powers*, would be utterly *Lawless* and *ungoverned*, as having none above them to give them *Laws*, and so they would be capable of no sin or fault, and of no punishment; which yet neither their Subjects interest, nor their own Consciences will grant, or allow them throughly to believe,

§ 3. And if God be a *Ruler*, he is *Just*: or else he were not *Perfect*, nor so *Good* as he requireth *Princes and Judges* on Earth to be. An unjust *Ruler* or *Judge* is abominable to all Mankind. *Righteousness* is the great Attribute of the *Universal King*.

§ 4. But how were he a *Righteous Ruler*. 1. If he drew all men to obey him by deceit: 2. If he obliged them to seek and expect a felicity or reward which he will never give them. 3. If he make Man's duty his misery. 4. If he require him to labour in vain. 5. If he suffer the wicked to prosecute his Servants to the Death, and make duty costly, and give no after recompence. 6. If he let the most wicked on the Earth pass unpunished, or to scape as well hereafter as the best, and to live in greater pleasure here. The Objections fetcht from the *intrinsical good of Duty*, I have elsewhere answered.

§ 1. VI. But God hath not left us to the Light of meer Nature, as being too dark for men so blind as we: The Gospel Revelation is the clear Foundation of our Faith and Hopes. Christ hath brought Life and Immortality to Light: One from Heaven that is greater

than an Angel was sent to tell us what is there, and which is the way, and to secure our hopes. He hath risen and conquered death, and entered before us as our Captain and Forerunner into the Everlasting habitations. And he hath all power in Heaven and Earth, and all Judgment is committed to him; that he might give Eternal life to his Elect: he hath frequent-

ly and expressly promised it them, that
 Matth. 28. 18. they shall live because he liveth, and
 Joh. 5. 22. shall not perish, but have Everlasting
 Joh. 17. 2. life. And how fully he hath proved
 Joh. 12. 26. and sealed the Truth of his Word, and
 Joh. 3. 16. Office to us, I have so largely open-
 Rom. 8. 35, ed in my Reasons of the Christian Reli-
 36, 37, 30. gion, and unreasonableness of Infidelity,
 and in my Life of Faith, &c. and since in my Household
 Catechizing, that I will not here repeat it.

§ 2. And as all his Word is full of promises of our future Glory at the Resurrection, so we are not without assurance that at Death the departing Soul * doth enter upon a State of Joy and Blessedness: For, 1. He expressly promised the penitent crucified Thief, This day shalt thou be with me in Paradise, Luk. 23.

* 1 Pet. 4. 6. They that died to (or in) the Flesh according to Men, do live in the Spirit according to God.

2. He gave us the Narrative or Parable of the damned sensualist, and of *Lazarus*, Luk. 16. to instruct us, and not to deceive us.

3. He tells the *Sadducees* that God is not the God of the Dead (as his Subjects and Beneficiaries) but of the Living, Mat. 22. 32.

4. *Enoch* and *Elias* were taken up to Heaven, and

Moses

Moses that died appeared with *Elias* on the Mount *Mat. 17.*

5. He telleth us, *Luk. 12. 4.* that they that kill the Body, are not able to kill the * Soul.

* Indeed if the Soul were not Immortal, the Resurrection were impossible: It might be a new Creation of another Soul, but not a Resurrection of the same, if the same be annihilated. It's certain that the *Jews* believed the Immortality of the Soul in that they believed the Resurrection, and future life of the same Man.

6. And Christ's own Soul was commended into his Father's hands, *Luk. 23. 46.* and was in Paradise, when his Body was in the Grave, to shew us what shall become of ours.

7. And he hath promised that, *Where he is, there shall his Servants be also, Joh. 12. 26.* And that the life here begun in us is Eternal life, and that he that believeth in him shall not die, but shall live by him, as he liveth by the Father; for he dwelleth in God, and God in him, and in Christ, and Christ in him, *Joh. 17. 3. & 6. 54. & 3. 16, 36. & 6. 47, 56, 57, 50, 1 Joh. 4. & 5. 13. Luk. 17. 21. Rom. 14. 17.*

8. And accordingly *Stephen* that saw Heaven opened, prayed the Lord *Jesus* to receive his Spirit, *Act. 7. 55, 59.*

9. And we are come to Mount *Sion*, &c. to an innumerable Company of Angels, and to the Spirits of the Just made perfect, *Heb. 12. 22, 23.*

10. And *Paul* here desireth to depart and be with Christ as far better. And to be absent from the Body, and be present with the Lord, *2 Cor. 5. 8.*

11. And the dead that die in the Lord are blessed, from henceforth, that they may rest from their labours, and their works follow them.

12. And

12. And if the disobedient Spirits be in Prison, and the Cities of *Sodom* and *Gomorrab*, suffer the vengeance of eternal Fire, 1 *Pet.* 3. 19. *Jude* 7. then the Just have eternal Life. (And if the *Jews* had not thought the Soul immortal *Saul* had not desired the Witch to call up *Samuel* to speak with him:) The rest I now pass by. We have many great, and precious promises on which a departed Soul may trust.

13. And *Luk.* 16. 9. Christ! expressly saith, that when we fail, (that is, must leave this World) we shall be received into the Everlasting habitations.

§ 1. VII. And it is not nothing to encourage us to hope in him that hath made all these Promises, when we find how he *heareth Prayers* in this life, and thereby assureth his Servants that he is their true and faithful Saviour. We are apt in our distress to cry loud for Mercy and deliverances; and when humane help faileth to promise God, that if he now will save us, we will thankfully acknowledg it his work; and yet when we are delivered, to return not only to security, but to ingratitude; and think that our deliverance came but in the course of common Providence, and not indeed as an answer to our Prayers. And therefore God in Mercy reneweth both our distresses and our deliverances, that what once or twice will not convince us of, many and great deliverances may. This is my own case. O how oft have I cryed to him when men and means were nothing, and when no help in second Causes did appear, and how oft and suddenly and mercifully hath he delivered me? What sudden ease, what removal of long afflictions have I had! such extraordinary changes, and beyond my own and others expectations,
when

when many plain-hearted upright Christians have by Fasting and Prayer sought God on my behalf, as have over and over convinced me of Special Providence, and that God is indeed a hearer of Prayers. And wonders I have seen done for others also, upon such Prayer, more than for my self: Yea, and wonders for the Church and publick Societies. Though I and others are too like those *Israelites*, *Psal.* 78. who cried to God in their troubles, and he oft delivered them out of their distress, but they quickly forgoth his Mercies, and their Convictions, Purposes and Promises, when they should have praised the Lord for his Goodness, and declared his works with thanksgiving to the Sons of Men.

And what were all these Answers and Mercies but the fruits of Christ's Power, Fidelity, and Love, the fulfilling of his Promises, and the earnest of the greater blessings of Immortality, which the same Promises give me Title to.

I know that no Promise of hearing Prayer, setteth up *our wills* in absoluteness, or above *God's*, as if every *will of ours* must be fulfilled if we do but put it into a fervent or confident Prayer: But if we ask any thing through Christ, according to *his will*, expressed in his *Promises*, he will hear us. If a sinful love of this present life, or of Ease, or Wealth, or Honour should cause me to pray to God against Death, or against all sickness, want, reproach or other Trials, as if I must live here in Prosperity for ever if I ask it, this sinful desire and expectation is not the work of Faith, but of Presumption: What if God will not abate me my last (or daily) pains? What if he will continue my life no longer, who ever pray for it, and how earnestly soever? Shall I therefore forget how oft he hath heard Prayers for me, how wonderfully he hath helped both me and others?

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My Faith hath oft been helpt by such experiences, and shall I forget them? or question them without cause at last?

§. 1. VIII. And it is a subordinate help to my belief of Immortality with Christ, to find so much evidence that * *Angels* have friendly communion with us here, and therefore we shall have communion with them hereafter. * They have charge of us, and pitch their Tents about us; they bear us up; they rejoyce at our Repentance: they are the regardful Witnesses of our behaviour; they are *Ministring Spirits for our Good*; they are *Our Angels beholding the Face of our heavenly Father*: They will come with Christ in glorious attendance at the great and joyful Day: And as his Executioners, they will *separate the Just from the Unjust*.

* Psal. 34. 7. & 91. 11, 12. Luk. 15. 10. I Cor. 11. 10. Heb. 1. 14. & 12. 22. & 13. 2. Mat. 18. 10. & 25. 31. & 13. 39. 49. Act. 5. 19. & 8. 26. & 12. 7. 23.

And it is not only the Testimony of Scripture, by which we know their communion with us, but also some degree of experience: Not only of Old did they appear to the Faithful as Messengers from God, but of late times, there have been Testimonies of their Ministration for us: Of which see *Zanchy de Angelis*, and Mr. *I. Ambrose* of our communion with Angels. Many a Mercy doth God give us by their Ministry: And they that are now so friendly to us, and suitable to our communion and help, and make up one Society with us, do but greatly encourage us to hope, that we are made for the same Region, work and company, with these our blessed loving Friends. They were once

in a life of tryal (it seems) as we are now (though not on Earth) *Jude* 6. *2 Pet.* 2.4. And they that overcame and are confirmed rejoice in our victory and confirmation. It is not an uninhabited World which is above us: nor such as is beyond our capacity and hope: we are come to an innumerable Company of Angels, and to the Spirits of the perfected Just: who together have discrete quantity, or numerical difference, notwithstanding their happy Union and communion.

§ 1. IX. And Satan himself, though unwillingly, hath many ways helped my belief of our Immortality and Future hopes: 1. I have had many convincing proofs of *Witches*, the Contracts they have made with Devils, and the Power which they have received from them*: Beside the Volumes of *Remegius*, and *Bodin*, and the *Mallei Maleficorum*, *Danew*, and others, we had many score of them detected, and many executed in one Year in *Suffolk* and *Essex* † (about 1644.) And I have at this present a Flint Stone which was one of about 160. which were voided by the Urinary passage by a bewitched Child in *Evesham* (yet living); some of near an Ounce weight; which was fully proved, the Witch Executed, and the Child upon her imprisonment, freed: To pass by many others.

* Of this see the Second Edition by Dr. *Morr*, of Mr. *Glanville's* Book of Apparitions called *Atheismus Triumphatus*.

† For the truth of this, read Mr. *Fairclough's* Life.

§ 2. And I have had convincing Testimony of Apparitions, besides that famous one, *The Devil of Mafcon*, and that in the shape of Lieutenant Colonel *Bowen* in *Wales*, mentioned elsewhere: And besides,
many

many * Testimonies of haunted Houses (however many, or most such reports are but deceits.)

* See what I have said of particular Testimonies in my *Satan Rest*, and *unreasonableness of Infidelity*.

§ 3. From both these I gather, 1. that there are *Individual Inhabitants* of the *Invisible World*, and that *Spirits* have their *numerical* differences, whatever *Unity* is among them : and therefore we have reason to judge the same of *separated Souls*. 2. That our Souls are designed to future happiness or misery ; which is implied in the foresaid contracts and endeavours of Devils for our ruine : 3. That *Faith* and *Holiness* are the way of Life, and *Unbelief* and *Sin* the way to misery; which also is in these implied.

§ 3. 3. And I have both read and partly seen convincing evidence, that there is such an exercise of diabolical power, as we commonly call *Possession* : Whether all or most mad men are under such a *Power* as some think, I determine not : But that some are under it is evident : The motions of the Body, which I have seen, seem beyond Man's Natural power : The telling of secrets and things absent, the speaking Languages never learnt, the vomiting of Nails, Glass, Hairs, &c. and other such effects, which the most learned, sober, impartial Physicians profess to have seen, are credible Testimonies.

§ 4. 4. And I have felt, and heard, and known from others, of such a sort of *Temptations*, as shew themselves to be the acts of malicious Spirits, Enemies to Mankind. The advantages that Satan taketh of a corrupted Phantasia, which hath once taken in such an Image as may be his matter to Work upon, is very remarkable. I have known a worthy, learned, Pious Person,

son, who from his youth to old Age, upon such an advantage, hath been so tempted with *Pleasure* to torment himself, even his *own Flesh*, as that for many years together in a partial melancholy at divers fits he was not able (though Conscience also tormented him for it) to forbear. Many by an immodest look or touch, have given Satan such a power upon their Phantasies, as no Reason, Conscience, or resolution could of a long time overcome. Few men, I think that observe themselves, have not at sometime had experience of such inward temptations, as shew that the Author of them is an invincible Enemy. All which tell us, 1. That there are *Individual Spirits*. 2. Yea, *Devils* that seek *Man's misery*. 3. And that by the way of *sin*, and consequently that a future happiness or misery must be expected by us all.

§ 1. X. But the great and sure *Prognosticks* of our *Immortal Happiness* is from the *Renewing Operations* of the *Spirit of Holiness* on the Soul. 1. That such a *Renewing* work there is, all true Believers in some measure feel. 2. And that it is the earnest of Heaven is proved thus.

§ 2. 1. If it be a *Change* of greatest *Benefit* to Man. 2. And if Heaven be the very *Summe* and *End* of it. 3. And if it overcome all *fleshy worldly* Opposition. 4. And can be wrought by *none* but God. 5. And was before *promised* by *Jesus Christ* to all sound believers. 6. And is *universally wrought* in them *all*, either only, or eminently above all others. 7. And was *promised* them as a *Pledge* and *Earnest* of *Glory*; then it can be no less than such a *Pledge* and *Earnest*. But the former are all true.

§ 3. 1. That the *Change* is of grand importance unto Man appeareth in that it is the *Renovation* of his *Mind*, and *Will*, and *Life*: It repaireth his depraved faculties:

It causeth *Man* to live as *Man*, who is degenerated in a life too like to Brutes: By God's permitting many to live in Blindness, Wickedness, and Confusion, and to be tormentors of themselves and one another, by Temptations, Injuries, Wars, and Cruelty, we the fullier see what it is that *Grace* doth save men from, and what a difference it maketh in the World. Those that have lived unholily in their youth, do easily find the difference in *themselves* when they are renewed: But to them that have been piously inclined from their Childhood, it is harder to discern the difference, unless they mark the Case of others. If Man be worth any thing, it is for the use that his Faculties were made: And if he be not good for the Knowledg, Love and Service of his Creator, what is he good for? And certainly the generality of ungodly Worldlings: are undisposed to all such works as this, till the Spirit of Christ effectually change them. Men are Slaves to sin till Christ thus make them free, *Job.* 8. 32, 33, 36. *Rom.* 6. 18. *Al.* 26. 18. *Rom.* 8. 2. But where the Spirit of the Lord is, there is Liberty, 2 *Cor.* 3. 17. If the Divine Nature and Image, and the Love of God shed abroad in the Heart, be not our Excellency, Health, and Beauty, what is? And that which is Born of the Flesh, is Flesh, but that which is born of the Spirit is Spirit, *Joh.* 3. 6. Without Christ and his Spirit, we can do nothing: Our dead Notions and Reason when we see the Truth, have not power to overcome Temptations, nor to raise up Man's Soul to its Original and End, nor to possess us with the love and joyful hopes of future Blessedness. It were better for us to have no Souls, than that those Souls should be void of the Spirit of God.

§ 4. 2. And that HEAVEN is the Sum and End of all the Spirits Operations, appeareth in all that
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truly Conscious of them in themselves; and to them and others by all God's Precepts, which the Spirit causeth us to obey, and the Doctrine which it causeth us to believe, and by the description of all God's graces which he worketh in us; What is our Knowledge and Faith, but our knowledge and belief of Heaven, as consisting in the *Glory and Love of God* there manifested, and as purchased by *Christ*, and given by his *Covenant*? What is our *Hope* but the *Hope of Glory*? See *Heb.* 11. 1. and throughout. *1 Pet.* 1. 3. 21. *Heb.* 6, 11, 18, 19. & 3. 6. *Tit.* 2. 13. & 3. 7. *Col.* 1. 5, 23, 27. And through the Spirit we wait for all this *Hope*, *Gal.* 5. 5. What is our *Love* but a desire of Communion with the blessed God initially here and perfectly hereafter. As the Sum of *Christ's Gospel* was, [*Take up the Cross, forsake all here, and follow me, and thou shalt have a Reward in Heaven,*] *Luke* 14. 26, 33. & 18. 22, 23. and the Consolation of his Gospel is [*Rejoice, and be exceeding glad, for great is your reward in Heaven,* *Matt.* 5. 11, 12. So the same is the Sum of his Spirit's Operations: For what he teacheth and commandeth that he worketh: For he worketh by that Word: and the impress must be like the Signet what arm soever set it on. He sendeth not his Spirit to make men craftier than others for this World; but to make them wiser for Salvation; and to make them more Heavenly and Holy: For the Children of this World are wiser in their Generation, than the Children of Light: Heavenly is the Spirit's special work.

§ 5. 3. And in working this it conquereth the inward undisposedness and averiness of a *fleshy, worldly mind, and will*, and the customs of a *Carnal life*; and the outward Temptations of Satan, and all the allurements of the World. Christ first overcame the World,

and teacheth and causeth us to overcome it; even its flatteries and its frowns: Our Faith is our Victory: Whether this Victory be easie, and any honour to the Spirit of Christ, let our experience of the *wickedness* of the *ungodly* World, and of our *own weakness*, and of our *falls* when the Spirit of God forsaketh us, be our informer.

§ 6. 4. And that None but God can do this work on the Soul of Man, both the knowledge of *Causes* and Experience prove. The most learned, wise, and holy *Teachers* cannot (as they confess, and shew:) The wisest, and most loving *Parents* cannot: and therefore must pray to him that can: The greatest Princes cannot; Evil *Angels* neither can nor will. What *Good Angels* can do on the Heart we know not; but we know that they do nothing, but as the obedient Ministers of God. And (though we have some power on our selves; yet) that we *our selves* cannot do it: that we cannot Quicken, Illuminate, or Sanctifie our selves, and that we have nothing but what we have received, Conscience and Experience fully tell us?

§ 7. 5. And that Christ promised this Spirit in a special measure, to all *true Believers*, that it should be in them his *Advocate*, *Agent*, *Seal*, and *Mark*, is yet visible in the Gospel; yea, and in the former Prophets, *Isa.* 44. 34. *Ezek.* 36. 26. & 37. 14. *Jos.* 2. 28, 29. *Ezek.* 11. 19. & 18. 31. *Eph.* 1. 13. *Jos.* 3. 5. & 4. 23, 24. & 6. 63. & 7. 39. *Jos.* 1. 33. & 14. 16, 26. *Act.* 1. 5, 8. *Jos.* 15. 26. & 16. 7, 8, 9, &c. Indeed the Spirit here, and *Heaven hereafter*, are the chief of all the *Promises* of Christ.

§ 8. 6. And that this Spirit is given (not to *Hypocrites* that abuse Christ, and do not seriously believe him, nor to meer pretending nominal Christians, but) to all that sincerely believe the Gospel, is evident not

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only to themselves in certainty (if they are in a condition to know themselves,) but to others in part by the effects: They have other Ends, other affections, other lives, than the rest of Mankind have; Though their heavenly Nature and Design be the less discerned and honoured in the World, because their chiefest difference is out of the sight of Man; in the Heart, and in their secret actions, and because their imperfections blemish them, and because the Malignant World is by Strangeness and Enmity an incompetent judge, yet it is discernable to others, that they live upon the hopes of a better life, and their heavenly Interest is it that overruleth all the adverse Interests of this World, and that in order thereunto they live under the conduct of Divine Authority, and that God's will is highest and most prevalent with them, and that to obey and please him so far as they know it, is the greatest business of their lives, though ignorance and adverse Flesh, do make their Holiness and Obedience imperfect. The universal noise and opposition of the World against them, doth shew that men discern a very great difference, which Error and cross Interests, and Carnal inclinations, render displeasing to those who find themselves condemned by their heavenly Designs and Conversations.

§ 9. But whether others discern it, or deny it, or detest it, the true Believer is conscious of it in himself: Even when he groaneth to be better, to believe, and trust, and love God more, and to have more of the heavenly life and comfort, those very desires signify another *Appetite*, and *Mind*, than Worldlings have; and even when his frailties and weaknesses make him doubt of his own sincerity, he would not change his Governour, Rule or Hope, for all that the World can offer him. He hath the Witness in himself, that there is in Believers a sanctifying Spirit, calling

ing up their Minds to God and Glory, and warring victoriously against the Flesh; so that to *will is present with them*; and they love and delight in a Holy conformity to their Rule, and it is never so well and pleasant with them, as when they can *trust*, and *love* God most; and in their worst and weakest condition, they *would fain be Perfect*. This Spirit, and its renewing work, so greatly different from the temper and desires of worldly men, is given by Christ to all sound believers.

* 1 Joh. 3. 9, 10, 11. Gal. 5. 17. Rom. 7. Phil. 3. 7. to the 14.

§ 10. It is true, that some that know not of an Incarnate Saviour, have much in them that is very laudable; whether it be real saving Holiness, and whether *Abraham* were erroneous in thinking that even the *Sodom's* of the World were likely to have had *fifty righteous Persons* in them, I am not now to enquire: But it is sure,
 1. That the World had really a Saviour, about Four thousand Years before Christ's Incarnation; even the God of pardoning Mercy, who promised and undertook what after was performed, and shall be to the end.
 2. And that the Spirit of this Saviour did Sanctify God's Elect from the beginning: and gave them the same holy and heavenly dispositions (in some degree) before Christ's Incarnation, as is given since: yea it is called, *The Spirit of Christ*, which was before given, 1 Pet. 1. 11.
 3. That this Spirit was then given to more than the *Jews*. 4. That Christ hath put that part of the World that hear not of his Incarnation, into no worse a Condition than he found them in: That as the *Jew's Covenant of Peculiarity* was no repeal of the *Universal Law of Grace*, made by God with fallen Mankind in
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Adam and Noab; so the *Covenant of Grace* of the *Second Edition* made with *Christ's peculiar People*, is no repeal of the foresaid Law in the *first Edition*, to them, that hear not of the second. 5. That all that wisdom and Goodness, that is in any without the Christian Church, is the work of the Spirit of the Redeemer; as the light which goeth before Sun rising, and after Sun setting, and in a cloudy day, is of the same Sun which others see, even to them that see not the Sun itself. 6. That the liker any without the Church are to the Sanctified Believers, the better they are; and the more unlike the worse; so that all these six things being undeniable, it appeareth, that it is the *same Spirit of Christ*, which now giveth all men what real goodness is any where to be found. But it is notorious that no part of the World, is in Heavenliness and Virtue comparable to true and serious Christians.

§ 11. 7. And let it be added, that * Christ who promised the greatest measures of the Spirit (which he accordingly hath given) did expressly promise this, as a *Means and Pledge, First-Fruits and Earnest* of the *Heavenly Glory*; And therefore it is a certain proof, that such a *Glory* we shall have. He that *can* and *doth* give us a Spiritual change or renovation, which in its Nature and tendency is *Heavenly*, and sets our *Hopes* and *Hearts* on *Heaven*, and turneth the endeavours of our lives to the seeking of a future Blessedness, and told us before hand that he would give us this preparatory Grace, as the *Earnest* of that felicity, may well be trusted to perform his Word in our actual glorification.

* Eph. 1. 14. 2 Cor. 1. 22. & 5. 5. Rom. 8. 23. 2 Tim. 2. 19. Eph. 1. 13. & 4. 30. 1 Joh. 5. 9, 10. Heb. 10. 15.

§ 12. And now O weak and fearful Soul! Why shouldst thou

thou draw back, as if the case were yet left doubtful? Is not thy Foundation firm? Is not the way of *Life*, through the Valley of *Death*, made *safe* by him that conquered Death? Art thou not yet delivered from the Bondage of thy fears, when the Jaylor and Executioner who had the power of Death, hath by Christ been put out of his power as to thee? Is not all this Evidence true and sure? Hast thou not the Witness in thy self? Hast thou not found the motions, the effectual Operations, the renewing changes of this Spirit in thee long ago; and is he not still the *Agent* and *Witness* of Christ, residing and Operating in thee? Whence else are thy groanings after God? Thy desires to be nearer to his glory? To know him better? To Love him more? Whence came all the pleasure thou hast had in his Sacred Truth, and Ways, and Service? Who else overcame thy Folly, and Pride; and vain desires, so far as they are overcome? Who made it thy choice to sit at the Feet of Christ, and hear his Word, as the better part, and to despise the Honours, and Preferments of the World, and to account them all as Dung and Dross? Who breathed in thee all those Requests that thou hast sent up to God? Overvalue not corrupted Nature; it bringeth not forth such Fruits as these: If thou doubtest of that, remember what thou wast in the Hour of Temptation; even of poor and weak Temptations: And how small a matter hath drawn thee to sin, when God did but leave thee to thy self: Forget not the Days of youthful Vanity: Over-look not the case of the miserable World? Even of thy sinful Neighbours, who in the midst of Light still live in darkness? And hear not the loudest Calls of God? Look about on Thousands that in the same Land, and under the same teaching, and after the greatest judgments and deliverance, run on

to all excess of riot, and as past feeling are greedily vicious and unclean: Is it no work of Christ's Spirit that hath made thee to differ? Thou hast nothing to boast of, and much to be humbled for; but thou hast also much to be thankful for. Thy *Holy desires* are alas, too weak: but they are *Holy*: Thy *Love* hath been too cold: but it is *Holiness*, and the Most Holy God that thou hast loved: Thy *Hopes* in God have been too low: but it is God thou hast hoped in, and his *Love* and *Glory* that thou hast hoped for: Thy prayers have been too dull and interrupted; but it is *Holiness* and *Heaven* that thou hast most prayed for: Thy *labours* and endeavours have been too sloathful: but it is God and *Glory*, and the *Good of Mankind* that thou hast laboured for. Though thy *motion* were too weak and slow, it hath been *Godward*; and therefore it was from God. O bless the Lord that hath not only given thee a *Word*, that beareth the Image of God, and is sealed by uncontrolled Miracles to be the *master* of thy Belief, but hath also fulfilled his Promises so oft and notably to thee, in the answer of Prayers, and in great and convincing deliverances of thy self and many others! And hath by wonders oft assisted thy Faith; bless that God of Light and Love, who besides the universal attestations of his Word, long ago given to all the Church, hath given thee the internal Seal, the nearer indwelling attestation, the effects of *Power*, *Light*, and *Love*, impressed on thy *Nature, Mind, and Will*, the Witness in thy self that the Word of God is not a humane Dream, or lifeless thing; that by Regeneration hath been here preparing thee for the Light of Glory, as by Generation he prepared thee to see this Light, and converse with men: And wilt thou yet doubt and fear against all this *Evidence, Experience, and Foretast*?

§ 13. I think it not needless labour to confirm my Soul in the full persuasion of the truth of its own *Immortal Nature*, and of a future Life of Joy or Misery to Mankind, and of the *certain Truth of the Christian Faith*: The *Being of God*; and his Perfection hath so great Evidence that I find no great *Temptation to doubt* of it, any more than whether there be an *Earth* or a *Sun*; and the *Atheist* seemeth to me to be in that no better than *Mad*; the *Christian Verity* is known only by *Supernatural Revelation*; but by such Revelation it is so attested *externally* to the World, and *internally* to Holy Souls, as maketh *Faith* the Ruling, *victorious, consolatory* Principle, by which we must live, and not by sight: But the *Souls Immortality* and *Reward* hereafter is of a middle *Nature*; viz. Of *Natural Revelation*, but incomparably *less clear* than the *Being of a God*; and therefore by the addition of *Evangelical* (*Supernatural*) *Revelation*, is made to us much *more clear and sure*. And I find among the *Infidels* of this Age, that most who deny the *Christian Verity*, do almost as much deny or question the *Retribution* of a *future Life*: And they that are fully satisfied of *this*, do find *Christianity* so excellently *Congruous* to it, as greatly facilitateth the work of Faith. Therefore I think that there is scarce any *verity* more needful to be thoroughly digested into a *full assurance*, than this of the *Souls Immortality* and *hope* of future happiness.

§ 14. And when I consider the great unlikeness of mens *Hearts and Lives* to such a *Belief* as we all profess, I cannot but fear that not only the *ungodly*, but *most* that truly hope for *Glory* have a *far weaker belief* (in *habit* and *act*) of the *Souls Immortality* and the *Truth* of the *Gospel*, than they seem to take notice of in themselves. Can I be *certain* or *fully persuaded* (in *habit*

bit and all) of the *future Rewards, and Punishments* of Souls, and that we shall be all shortly judged as we have lived here, and yet not despise all the Vanities of this World, and set my heart with resolution and diligence to the preparation which must be made by a holy, heavenly, fruitful Life, as one whose Soul is taken up with the hopes and fears of things of such unspeakable importance. Who could stand dallying as most men do, at the Door of Eternity, that did verily believe his Immortal Soul must be shortly there? Though such a one had no certainty of his own particular Title to Salvation, the *certainty* of such a grand concernment (that joy or misery is at hand) would surely awaken him to try, to cry, to search, to beg, to strive, to watch, to spare no care, or cost, or labour to make all sure, in a matter of such weight: It could not be but he would do it *with speed*, and do it with a full resolved Soul, and do it with earnest zeal and diligence. What Man that once saw the things which we hear of, even Heaven and Hell, would not afterwards (at least in deep regard and seriousness) exceed the most resolved Believer that you know: One would think in Reason it should be so thought: I confess a wicked Heart is very senseless.

§ 15. I do confess that there is much *weakness* of the *Belief* of things unseen where yet there is *sincerity*: But surely there will be some proportion between our *Belief* and its *Effects*. And where there is little *Regard*, or *Fear*, or *Hopes*, or *Sorrow*, or *Joy*, or resolved *Diligence* for the World to come, I must think that there is, (in *act* at least) but *little belief* of it, and that such Persons little know themselves how much they *secretly doubt* whether it be true. I know that most complain almost altogether of the uncertainty of *their Title* to Salvation,

vation, and little of their *uncertainty* of a *Heaven* and *Hell*. But were they *more certain* of *this*, and truly persuaded of it at the Heart, it would do more to bring them to that *firm* resolved faithfulness in Religion, which would help them more easily to be sure of their *Sincerity*, than long examinations, & many marks talked of, *without this* will do.

§ 16. And I confess that the great Wisdom of God hath not thought meet that in the *Body* we should have as *clear*, and *sensible*, and *lively* apprehensions of *Heaven*, and *Hell*, as *sight* would cause. For that would be to have too much of *Heaven* or *Hell* on *Earth*; for the *gust* would follow the *perception*, and so *full a sense* would be some sort of a *possession*, which we are not fit for in this *World*. And therefore it must be a *darker Revelation* than *sight* would be, that it may be a *lower Perception*, lest *this World*, and the *man* should be confounded; and *Faith*, and *Reason* should be put out of Office, and not duly tried, exercised, and fitted for reward. But yet *Faith* is *Faith*, and *Knowledge* is *Knowledge*; and he that *verily believeth* such great transcendent things, though he *see them not*, will have some proportionable affections and endeavours.

§ 17. I confess also that *Adam's Soul* in *Flesh* is not fit to bear so *deep a sense* of *Heaven*, and *Hell*, as *sight* would cause; because it here operateth on and with the *Body*, and according to its *capacity*, which cannot bear so *deep a sense*, without distraction, by screwing up the *Organs* too high, till they break, and so *overdoing* would *undo all*. But yet there is an *over-ruling Seriousness*, which a *certain belief* of future things must needs bring the *Soul* to, that truly hath it. And he that is *careful* and *serious* for *this World*, and looketh after a better, but with a *sight*, *unwilling*, *half-regard*, and in the *second place*, must give me leave to think that he do

liveth,

liveth but as he *liveth*, and that his *doubting* or *unbelief* of the reality of *Heaven* & *Hell*, is greater than his *Belief*.

§ 18. O then, for what should my Soul more pray, than for a *clearer* and a *stronger Faith*? I believe, Lord help my unbelief! I have many a Thousand times groined to thee under the burden of this torment of darkness and unbelief: I have many Thousand times thought of the *Evidences* of the *Christian* *verity*, and of the great necessity of a lively, powerful, active Faith. I have begged it: I have cryed to thee Night and Day, Lord increase my Faith: I have written and spoken that to others, which might be most useful to my self, to raise the apprehensions of Faith, yet higher, and make them liker those of sense: But yet, yet Lord, how dark is this World? What a *Dungeon* is this *Flesh*? How little clearer is my sight, and little quicker are my perceptions, of unseen things, than long ago? Am I at the highest ~~Man~~ Man on Earth can reach? and that when I am so dark and low? Is there no growth of these apprehensions more to be expected? Doth the Soul cease its increase in vigorous Perception, when the Body ceaseth its increase or vigor of sensation? Must I sit down in so low a measure, while I am drawing nearer to the things believed? and am almost there where belief must pass into sight and love? or must I take up with the *passive silence* and *inactivity*, which some *Fryars* persuade us is nearer to Perfection? and under pretence of *Annihilation* and *Receptivity*, let my *giggish Heart* alone, and say that in this perfect I wait for thy Operations: O let not a Soul thus be driven from this World, and weary of *Vanity*, and can think of little else but *immortality*, that *seeks* and *cries* both Night and Day, for the *beauteous Light*, and *hails* would have some *foretaste* of *Glory*, and some more of the first Fruits of the promised

miss'd joys, let not such a Soul either *long*, or *cry*, or *strive* in vain? Punish not my former grieving of thy Spirit, by deserting a Soul that cryeth for thy Grace, so near its great and unconceivable change: Let me not languish in vain desires, at the Door of Hope; nor pass with *doubtful Thoughts*, and *Fears* from this Vale of Misery? Which should be the Season of Triumphant Faith, and Hope, and Joy, if not when I am entering on the World of Joy? O thou that hast left us so many consolatory words of Promise, that our joy may be full, send, O send the promised Comforter, without whose approaches and heavenly Beams, when all is said, and a thousand Thoughts, and strivings have been assayed, it will still be *Nights* and *Winter* with the Soul.

§ 19. But have I not expected more *particular* and more *sensitive Conceptions* of Heaven, and the State of blessed Souls, than I should have done, and remained less satisfied, because I expected such *distinct Perceptions* to my satisfaction which God doth not *ordinarily* give, to Souls in Flesh? I fear it hath been too much to: *A distrust of God*, and a *distrustful desire to know much* (Good and Evil) for our selves, as necessary to our *quiet* and *satisfaction*, was that sin which hath deeply corrupted Man's Nature, and is more of our common *pravity* than is commonly observed: I find that this *Distrust of God*, and my Redeemer, hath had too great a hand in my desires of *distincter* and *more sensible Knowledge*: I know that I should *implicitly*, and *absolutely*, and *quietly*, trust my Soul into my Redeemers Hands; (of which I must speak more anon:) And it is not only for the Body, but also for the Soul, that a *distrustful care* is our great sin and Misery. But yet we must desire that our *Knowledge* and *Belief* may be as *distinct* and *particular*

clear as God's Revelations are; and we can Love no further than we know; and the more we know of God and Glory, the more we shall love, desire and trust him: It is a known and not merely an unknown God, and happiness that the Soul doth joyfully desire. And if I may not be ambitious of too sensible and distinct Perceptions here, of the things unseen; yet must I desire and beg the most fervent and sensible Love to them that I am capable of. I am willing (in part) to take up with that unavoidable ignorance, and that low degree of such Knowledge, which God confineth us to in the Flesh, so be it he will give me but such Consolatory foretastes in Love and Joy, which such a General imperfect Knowledge may consist with, that my Soul may not pass with distrust and terror, but with suitable triumphant Hopes, to the Everlasting pleasures.

O Father of Lights, who givest Wisdom to them that ask it of thee, shut not up this sinful Soul in darkness! Leave me not to grope in unsatisfied doubts, at the Door of the Celestial Light! Or if my Knowledge must be General, let it be clear and powerful; and deny me not now the lovely exercise of FAITH, HOPE, and LOVE which are the stirrings of the New Creature, and the dawning of the everlasting Light, and the Earnest of the promised Inheritance.

§ 20. But we are oft ready to say with Cicero, when he had been reading such as Plato, that while the Book is in our Hands, we seem confident of our Immortality, and when we lay it by our doubts return; so our Arguments seem clear and cogent, and yet when we think not of them with the best advantage, we are oft surprized with Fear, lest we should be mistaken, and our Hopes be vain; and hereupon) and from the common fear of Death, that even good men too often manifest the
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Infidels gather that we do but force our Selves into such a Hope as we desire to be true, against the tendency of mans Nature and that we were not made for a better World.

§ 21. But this fallacy ariseth from mens not distinguishing, 1. *sensitive fears* from *Rational uncertainty*, or doubts. 2. And the mind that is in the darkness of unbelief, from that which hath the *Light of Faith*.

I find in my self too much of *fear*, when I look into *Eternity*, interrupting and weakening my *Desires* and *Joy*. But I find that it is very much an *irrational sensitive Fear*, which the *Darkness* of Man's mind, the *Gravities* of the Change, the dreadful Majesty of God, and Man's Natural *aversness to die*, do in some degree *necessitate*, even when *Reason* is fully satisfied that such fears are consistent with certain safety. If I were bound with the strongest Chains, or stood on the surest Battlements, on the top of a Castle or Steeple, I could not possibly look down *without fear*, and such as would go near to overcome me, and yet I should be *rationality sure*, that I am there *fast and safe* and cannot fall. So is it with our Prospect into the Life to come: *Fear* is oft a *necessitated Passion*: When a Man is *certain* of his safe *Foundation*, it will violently rob him of the comfort of that Certainty: Yea it is a passion that *irrationally* doth much to *corrupt our Reason* it self, and would make us *doubt* because we *fear*, though we *know not why*: And a *fearful* Man doth hardly trust his *own apprehensions* of his safety, but among other *Fears*, is still ready to fear lest he be *deceived*: Like timorous *Melancholy* Persons about their Bodies, who are ready still to think that every little Distemper is a *mortal Symptom*, and that worse is still near them than they feel, and they hardly *believe* any words of hope.

§ 22. And Satan knowing the power of these *passions*

ous, and having easier access to the *Sensitive*, than to the *Intellectual* Faculties, doth labour to get in at this back Door, and to frighten poor Souls into doubts and unbelief: and in *sincere* Natures he doth it with too great success, as to the *Consolatory* acts of Faith. Though yet God's Mercy is wonderfully seen in preserving many honest tender Souls, from the *dammning* part of unbelief, and by their fears preserveth them from being bold with sin: When many bold and impudent Sinners turn Infidels or Atheists, by forfeiting the helps of Grace.

§ 23. And indeed *Irrational* fears have so much power to raise Doubts, that they are seldom separated; insomuch that many scarce know or observe the difference between Doubts and Fears: And many say they not only fear but doubt when they can scarce tell why, as if it were no intellectual act which they meant, but an *irrational* Passion.

§ 24. If therefore my Soul see *undeniable Evidence* of *Immortality*; and if it be able by irrefragable Argument, to prove the future blessedness expected, and if it be convinced that God's promises are true, and sufficiently sealed and attested by him, to warrant the most confident belief, and if I trust my Soul and all my hopes upon this word, and evidences of Truth, it is not then our *oversness to die*, nor the *sensible* fears of a Soul that looketh into Eternity, that invalidate any of the *Reasons* of my Hope, nor prove the unsoundness of my Faith.

§ 25. But yet these Fears do prove its *weakness*, and were they prevalent against the *Choice*, *Obedience*, *Resolutions*, and *Endeavours* of Faith, they would be prevalent against the *Truth* of Faith, or prove its nullity; for Faith is *Trust*, and Trust is a *securing*, *quitting* thing: Why are ye fearful, O ye of little Faith? was a just re-
proof

proof of Christ to his Disciples, when sensible dangers raised up their fears. For the established will hath a political or imperfect, though not a despotical and absolute Power over our Passions. And therefore our fears do shew us our unbelief, and stronger Faith is the best means of conquering even irrational fears; *Why art thou cast down O my Soul, and why art thou so disquieted in me? Trust in God, &c. Psal. 42.* is a needful way of chiding a timorous Heart.

§ 26. And though many say that Faith hath not evidence, and think that it is an Assent of the Mind, merely commanded by the Empire of the Will, without a knowledge of the Verity of the Testimony; yet certainly the same Assent is ordinarily in the Scriptures called indifferently, *Knowing* and *Believing*: And as a bare Command, will not cause Love, unless we perceive an Amiability in the Object, so a bare Command of the Law or of the Will, cannot alone cause Belief, unless we perceive a truth in the Testimony believed. For it is a Contradiction; or an act without its Object. And Truth is perceived only so far as it is some way Evident: For Evidence is nothing but the objective perceptibility of Truth; or that which is Metaphorically called Light. So that we must say, that Faith hath not sensible Evidence of the invisible things believed; but Faith is nothing else but the willing Perception of the Evidence of Truth in the word of the Assertor, and a Trust therein. We have and must have Evidence that Scripture is God's Word, and that his Word is true; before by any Command of the Word or Will, we can believe it.

§ 27. I do therefore neither despise Evidence as unnecessary, nor trust to it alone as the sufficient total cause of my belief: For if God's Grace do not open mine Eyes, and come down in power upon my Will, and insinuate into

is a *swifter acquaintance* with the things unseen, and a *less* of their Goodness to *delight my Soul*, no Reasons will serve to stablish and comfort me, how undeniable soever: Reason is first to make use of notions, words or signs: and to know *Terms, Propositions, and Arguments*, which are but *Adams* to the knowledge of *Things*, is its *first employment*, and that alas which Multitudes of Learned men do take up with: But it's the *Illumination* of God that must give us an *effectual acquaintance with the Things Spiritual and Invisible*, which these *Notions signify*, and to which our *Organical Knowledge* is but a *Means*.

§ 28. To sum up all, That our Hopes of Heaven have a certain ground appeareth, I. From *Nature*, II. From *Grace*, III. From other works of Gracious Providence.

I. From the Nature of Man: 1. Made capable of it. 2. Obligated even by the Law of Nature to seek it before all. 3. Naturally desiring Perfection: 1. Habitual. 2. Active. 3. And Objective.

2. And from the Nature of God. 1. As Good and Communicative. 2. As Holy and Righteous. 3. As Wise: making none of his works in vain.

§ 29. II. From Grace, 1. Purchasing it. 2. Declaring it by a Messenger from Heaven, both by Word and by Christ's own (and others) Resurrection. 3. Promising it. 4. Sealing that Promise by Miracles there. 5. And by the work of Sanctification to the end of the World.

§ 30. III. By subordinate Providence, 1. God's actual Governing the World by the hopes and fears of another Life. The many helps which he gives us for a heavenly Life, and for attaining it (which are not vain.) 2. Specially the Affiliation of Angels, and their love

to us, and Communion with us. 4. And by accident, Devils themselves convince us. 5. By the Nature of their Temptations. 2. By Apparitions and haunting Houses. 3. By Witches. 4. By Possessions: Which though it be but a Satanical Operation on the Body, yet is so Extraordinary an Operation, that it differs from the more usual, as (if I may so compare them) God's Spirit so operateth on the Saints that it is called his dwelling in them, or possessing them, as different from his lower Operations on others.

§ 1. II. Having proved that Faith and Hope have a certain future Happiness to expect, the Text directeth me next to consider, why it is described by [being with Christ;] viz. I. What is included in our [being with Christ;] II. That we shall be with him: III. Why we shall be with him.

§ 2. To be with Christ includeth, 1. Presence 2. Union. 3. Communion, or participation of Felicity with him.

§ 3. 1. Quest. Is it Christ's Godhead, or his Heavenly Soul, or his Humane Body, that we shall be Present with, and united to; Or all? Answer: All, but variously.

§ 4. We shall be Present with the Divine Nature of Christ: Quest. Are we not always so? And are not all Creatures so? Answer: Yes, in his Essence comprehendeth all Place and Beings: But not, as it is Operative and Manifested in and by the Holy Spirit. Christ directeth our Hearts and Tongues to pray [Our Father which art in Heaven:] And yet he knoweth that all Places is in and with God: Because it is in the Power that he gloriously operateth and shineth forth in holy Souls: Eternally

23. *Man's Soul* is eminently said to be in the *Head*, because it understandeth, and reasoneth in the *Head*, and not in the *Foot* or *Hand*, though it be also *there*. And as we look a *Man* in the *Face* when we talk to him, so we look up to *Heaven* when we pray to *God*. *God* who is and operateth as the *Root* of *Nature* in all the works of *Creation* (for in Him, we *Live, and Move, and Are*), and by the way of *Grace* in all the *Gracious*, doth *Operate* and *Is* by the works and splendour of his *Glory* eminently in *Heaven*: By which *Glory* therefore we must mean some *Created Glory*; For his *Essence* hath no inequality.

§ 5. 2. We shall be present with the *Humane Nature* of *Christ* both *Soul* and *Body*: But here our present narrow Thoughts must not too boldly presume to resolve the difficulties, which to a distinct understanding of this should be overcome: For we must not here expect any more than a dark and general knowledge of them: As, 1. What is the formal difference between *Christ's glorified Body*, and his *Flesh on Earth*. 2. Where *Christ's glorified Body* is, and how far it extendeth: 3. Wherein the *Soul* and the *Glorified Body* differ, seeing it is called *A Spiritual Body*: These things are beyond our present reach.

§ 6. 1. For what conceptions can we have of a *Spiritual Body*? save that it is *Pure*, incorruptible, invisible to mortal Eyes, and fitted to the most perfect state of the *Soul*: How near the *Nature* of it is to a *Spirit*, and so to the *Soul*, and how far they agree or differ in substance, extensiveness, divisibility, or activity, little do we know.

§ 7. 2. Nor do we know where and how far *Christ's Body* is present by extent. The *Sun* is commonly taken for a *Body*, and its *Mirror, Illuminative, and Calcfactive Beams* are by the most probable Philosophy taken to

be a *real emanant part* of its *substance*, and so that it is *Essentially* as *extensive* as those *Beams*; that is, it at once filleth all our *Air*, and toucheth the surface of the *Earth*, and how much further it extendeth we cannot tell: And what difference there is between *Christ's glorified Body*, and the *Sun*, in *Purity*, *Splendour*, *Extent*, or *Excellency* of Nature, little do poor *Mortals* know. And so of the rest.

§ 8. Let no Man therefore cavil, and say, *How can a whole World of glorified Bodies be all present with the One Body of Christ*, when each must possess its proper room? For as the *Body of the solar Beams*, and the *extensive Air*, are so compresent, as that none can discern the difference of the places which they possess, and a *World of Bodies* are present with them both, so may all our *Bodies* be with *Christ's Body*, and that without any true confusion.

§ 9. 2. Besides Presence with Christ, there will be such an *Union* as we cannot now distinctly know. A *political Relative Union* is past doubt, such as *Subjects* have in one *Kingdom* with their *King*: But little know we how much more. We see that there is a wonderful *Corporal continuity or contact* among the *material works of God*: And the more *Spiritual*, pure and noble, the more inclination each Nature hath to *Union*. Every *Plant* on *Earth* hath a *Union* with the *whole Earth* in which it liveth; they are *real parts* of it. And what *Natural Conjunction* our *Bodies* shall have to *Christ's* and what *influence* from it, is past our *Knowledge*: Though his similitudes in *John 5.* & *John 6.* & *Eph. 5.* & *1 Cor. 12.* seem to extend far, yet being but similitudes, we cannot fully know how far.

§ 10. The same (*various variandis*) we may say of our *Union* with *Christ's divine Soul*. Seeing *Souls* are

are more inclinable to union than *Bodies*; when we see all *Vegetables* to be united parts of one *Earth*, and yet to have each one its proper individuating form and matter, we cannot (though *Animals* seem to walk more *disjunct*) imagine that there is no kind of Union or Conjunction of *invisible Souls*; though they retain their several substances and forms. Nor yet that our *Bodies* shall have a nearer Union with *Christ's Body*, than our *Souls* with his *Soul*: But the nature, manner, and measure of it, we know not.

§ 11. Far be it from us to think that *Christ's glorified Spiritual Body* is such in form, parts, and dimensions, as his *earthly Body* was: That it hath *Hands, Feet, Brains, Heart, Stomach, Liver, Intestines*, as on *Earth*: Or that it is such a *Compound* of *Earth, Water, and Air*, as here it was, and of such *confined extent*; for then as his *Disciples* and a few *Jews* only were present with him, and all the *World* besides were absent, and had none of his Company, so it would be in *Heaven*. But it is not such only as *Paul*, but all true Believers in the *World*, from the *Creation* to the end, shall be with *Christ*, and see his *Glory*. And though inequality of *Fitness* (or *Degrees* of *Holiness*) will make an inequality of *Glory*, no Man can prove an inequality by *local distance* from *Christ*; Or if such there be (for it's beyond our reach) yet none in *Heaven* are at such a distance from him, as not to enjoy the *Eclivity* of his Presence.

§ 12. Therefore when we dispute against them that hold *Transubstantiation*, and the ubiquity of *Christ's Body*, we do assuredly conclude that *God is Judge*, whether there be real *Bread and Wine* present, or not: But it is no Judge, whether *Christ's Spiritual Body* be present or not, no more than whether an *Angel* be present. And

we conclude that *Christ's Body* is not Infinite or Immense as is his *Godhead*; but what are its *dimensions, Limits or extent*, and where it is *absent*, far be it from us to determine, when we cannot tell how far the *Sun* extendeth its *secondary substance*, or *emanant Beams*; nor well what *Locality* is as to *Christ's Soul* or any *Spirit*, as to a *Spiritual Body*.

§ 13. Their fear is vain and carnal, who are afraid lest their *Union* with *Christ* or one another will be *near*; even lest thereby they lose their *individuation*, as Rivers that fall into the Sea, or extinguished Candles whose Fire is after but a Sun-beam, or part of the common Element of Fire in the Air; or as the Vegetative Spirits which in *Autumn*, retire from the Leaves into the Branches and Trunk of the Tree: I have proved before, that our Individuation or numerical Existence ceaseth not: And that no Union is to be feared, were it never so sure, which destroyeth not the *Being*, or formal Powers or Action of the Soul; and that it is the great radical disease of SELFISHNESS and want of Holy LOVE to God and our Saviour, and one another, which causeth these unreasonable Fears; Even that *Selfishness* which now maketh men so partially desirous of their *own wills* and pleasure in comparison of God's, and their *own Felicity* in comparison of others, and which maketh them so easily bear God's injuries, and the Sufferings of a *Thousand others*, in comparison of their *own*. But he that put a great desire of the *Bodies preservation* into the Soul while it is its form, will when that desire when the time of *separation* is come, because there is then no use for it till the Resurrection: Else it would be a torment to the Soul.

§ 14. 3. And as we shall have UNION so also COMMUNION with the *Divine and Heavenly Nature of Christ*,

Christ, respectively. Both as they will be the Objects of our Souls most noble and Constant acts, and as they will be the Fountain or Communicative cause of our receptions.

§ 15. We find now that our various Faculties have various Objects suitable to their Natures. The Objects of Sense are things sensible, and the Objects of Imagination things Imaginable, and the Objects of Intellection things Intelligible, and the Objects of the Will things amiable: The Eye that is a nobler Sense than some others, hath Lights for its Object, which no other Senses is none: and so of the rest. Therefore we have cause so suppose, that as far as our Glorified Souls, and our Spiritual Glorified Bodies, will differ, so far Christ's Glorified Soul and Body will respectively be their several Objects: And beholding the Glory of both will be part of our Glory.

§ 16. Yet is it not hence to be gathered that the separated Soul before the Resurrection shall not have Christ's Glorified Body for its Object: For the Objects of the Body are also the Objects of the Soul, or to speak more properly, the Objects of Sense are also the Objects of Intellection and Will, though all the Objects of the Intellect and Will are not Objects of Sense. The Separated Soul can know Christ's Glorified Body though our present Bodies cannot see a Soul. But how much our Spiritual Bodies will excel in Capacity and Activity these passive Bodies, that have so much Earth and Warm we cannot tell.

§ 17. And though now our Souls are as a Candle in a Lantern, and must have extrinseck Objects admitted by the Senses before they can be gathered, yet it follows thence that therefore a separated Soul cannot know such Objects: not because it now knoweth them Abstractedly per se, but because an Act of Reticipation is Compound as to its Cause (Soul and Body.) But it will then see such things intuitively (as now it can do

it self) when the Lanthorn is cast by. 2. And (what
 ever many of late, that have given themselves the title
 of *Ingenious* have said to the contrary) we have little
 reason to think that the *sensitive faculty* is not an *Es-
 sential, inseparable* power of the same Soul that is *Intel-
 lectual*, and that *sensation* ceaseth to separated Souls,
 (however the *modes* of it may cease with their several
Uses and Organs :) To Feel *Intellectually*, or to under-
 stand, and will feelingly, we have cause to think will be
 the *Action* of separated Souls: And if so, why may
 they not have communion with Christ's *Body and Soul*
 as their *Objects* in their *separated State*? 3. Besides that
 we are uncertain whether the separated Soul have no
 Vehicle or Body at all: Things unknown to us must not
 be supposed True or False: Some think that the *sensitive
 Soul* is *Material*, and as a *Body* to the *Intellectual*, ne-
 ver separated: I am not of their Opinion that make them
 two substances; but I cannot say, I am certain that they
 err: Some think that the Soul is *Material*, of a *pur-
 er substance* than things visible, and that the common Notion
 of its *substantiality* meaneth nothing else but a pure
 (as they call it *Spiritual*) *Materiality*: Thus thought
 not only *Tertullian*, but almost all the old *Greek Do-
 ctors* of the Church that write of it, and most of the
Latins, or very many, as I have elsewhere shewed; and
 as *Faustus* reciteth them in the Treatise answered by
Mammertus: Some think that the Soul (as *Vegeta-
 tive*) is an *Ignes Body*, such as we call *Aether* or *Solar
 Fire*, or rather of a *higher purer kind*, and that *Sensation*
 and *Intellection* are those *formal Faculties* which *Spe-
 cifically* difference it from inferior *and Fire* or *Aether*.
 There were few of the Old Doctors that thought it not
 some of these ways *Material*: And consequently *essen-
 sial* and *devisible per potentiam Divinam*, though not
 Nam

Naturally or of its own inclination, because most strongly inclined to Unity. And if any of all these uncertain Opinions should prove true, the Objections in hand will find no place. (To say nothing of their conceit who say, that as the Spirit that retireth from the falling Leaves in Autumn, continueth to animate the Tree, so Man's Soul may do when departed, with that to which it is United, to animate some more Noble universal Body.) But as all these are the too bold Cogitations of men that had better let unknown things alone, so yet they may be mentioned to reſel that more perillous boldneſs, which denyeth the Soul's Action which is certain, upon (at beſt) uncertain Reaſons.

§ 18. I may boldly conclude notwithstanding ſuch Objections, that Chriſt's Divine and Humane Nature, Soul and Body, ſhall be the felicitating Objects of Inſpiration and holy Love to the ſeparated Soul before the Reſurrection; and that to be with Chriſt, is to have ſuch communion with him, and not only to be preſent where he is.

§ 19. 2. And the chief part of this communion will be that in which we are Receptiſe; even Chriſt's Communications to the Soul. And as the Infinite Incomprehenſible Deity is the Root or firſt Cauſe of all Communication, Natural, Gracious and Glorious, to Being, Action, Life, Rule, Reaſon, Holineſs and Happineſs; and the whole Creation is more dependant on God, than the Fruit on the Tree, or the Plants on the Earth, or the Members on the Body, (though yet they are not part of the Deity, nor Deified, becauſe the Communication is Creative; ſo God uſeth Second Cauſes in his Communications to inferior Natures: and it is more than probable, that the Humane Soul of Chriſt primarily, and his Body ſecondarily are the chief ſecond cauſe of Influence and Com-

Communication, both of *Grace* and *Glory*, both to *Man* in the *Body*, and to the *separated Soul*. And as the *Sun* is first an *Efficient communicative* second, *Cause* of seeing to the *Eye*, and then is also the *Object* of our sight; so *Christ* is to the *Soul*. For as *God* is to the *Lamb* is the *Light* and *Glory* of the heavenly *Hierusalem*: and in his light we shall have light. Though he give up the *Kingdom* to the *Father*, so far as that *God* shall be all in all, and his *Creature* be fully restored to his favour, and there shall be need of a *healing Covenant* no more, for the recovering of lapsed Souls to *God*; yet sure he will not cease to be our *Mediator*, and to be the *Churches Head*, and to be the conveying cause of *Everlasting Life*, and *Light*, and *Love* to all his *Members*: As now we live because he liveth, even as the *Branches* in the *Vine*, and the *Spirit* that quickeneth, enlighteneth, and sanctifieth us, is first the *Spirit* of *Christ* before it is ours; and is communicated from *God* by him to us; so will it be in the state of *Glory*. For we shall have our *Union* and *Communion* with him perfected, and not destroyed or diminished. And unless I could be so proud as to think that I am or shall be the most excellent of all the *Creatures* of *God*, and therefore nearest him, and above all others; how could I think that I am under the Influence of no second Cause, but have either *Grace* or *Glory* from *God* alone?

This one Truth will give great Light into the Controversies, about *God's* gracious Operations on the *Soul*; For when he useth second Causes, we see he Operateth according to their limited Extent: And *Christ's* humane Nature, and all other second Causes are limited, and operate variously and resistibly, according to the *Recipients* capacity.

20. So far am I from such arrogance as to think that I shall be so near to *God*; or to be above the world and

and use of *Christ* and his *Communications*, as that I dare not say that I shall be above the need and help of *other subordinate Causes*: As I am now *lower* than *Angels*, and need *their help*, and as I am under the *Government* of my *Superiors*, and as a *poor weak Member* am little worth in comparison of the *whole Body*, the *Church of Christ*, and receive continual help from the whole: So how far it will be thus in *Glory* I know not; but that God will still use *second Causes* for our *Joy*, I doubt not; and also that there will not be an *equality*: and that it will be consistent with God's *Allsufficiency* to us and our *felicity in Him*, that we shall for ever have use for one another, and that to sit down with *Abraham, Isaac and Jacob* in the *Kingdom of God*, and to be in *Abraham's Bosom*, and sit at *Christ's Right and Left hand* in his *Kingdom*, and to be *Ruler over ten Cities*, and to join with the *heavenly Host* or *Chore* in the joyful Love and Praise of God, and of the Lamb, and many such like, are not false, nor useless notes, and notions of our *Celestial Glory*.

§ 21. And certainly if I be with *Christ*, I shall be with all that are with *Christ*: Even with all the *heavenly Society*: Though these Bodies of *gross passive Matter* must have so much room, that the *Earth* is little enough for all its *Inhabitants*; and those at the *present* are almost as strange to us, as if they were in *another World*, and those of *another Kingdom*, *another Province* or *County*, and oft *another Parish*; yea *another House*, are *Strangers* to us: In narrow is our *Capacity of Communion* here. Yet we have great cause to think by many *Scripture expressions*, that our *heavenly Union and Communion* will be nearer and more *intense*; and that all the *Glorified* shall know each other, or at least be *far less distant*, and *less strange*, than now we are. As I said before, when I see, how far the *Sun* beams

beams do extend, how they penetrate our *closest Glass*, and puzzle them that say that all Bodies are *impenetrable*; when I see how little they hinder the *placing* or *presence* of other Creatures, and how intimately they mix themselves with all; and seem to possess the whole Region of the Air, when yet the Air seemeth it self to fill it, &c. I dare not think that *glorified Spirits*, (no nor *Spiritual Bodies*) will be such Strangers to one another as we are here on Earth.

§ 22. And I must needs say that it is a *pleasant Thought* to me, and greatly helpeth my willingness to die, to think that I *shall go to all the Holy ones, both Christ and Angels; and departed blessed Souls.* For 1. God hath convinced me, that they are *better than I*, (each singly) and therefore more amiable than my self. 2. And that *many are better than one*, and the *whole* than a poor *sinful part*, and the *New Hierusalem* is the Glory of the Creation. 3. God hath given me a *Love to all his Holy Ones* as such. 4. And a *Love to the work of Love and Praise* which they continually and perfectly perform to God. 5. And a *Love to the Celestial Jerusalem* as it is compleat, and to his Glory shining in them. 6. And my old acquaintance with many a holy Person gone to Christ, doth make my Thoughts of Heaven the more *familiar* to me. O how many of them could I name. 7. And it is no small encouragement to one that is to enter upon an *unknown World*, to think that he goeth not *any crooked Path*, nor enters into a *solitary* or *singular* state, but followeth *all from the Creation to this day*, that have passed by death to endless life. And is it not an emboldening consideration to think that I am to go no other way, nor to no other place or state, than *all the Believers and Saints* have gone to before me, from the beginning to this time. (Of this more anon.)

[TO DEPART.]

§ 1. But I must be *Loosed* or *Depart* before I can thus be with Christ. And I must here consider, I. *From what I must depart.* II. *And How*, or in what *Manner*: And I must not refuse to know the worst.

§ 2. I. And, 1. I know that I must *Depart* from this Body itself, and the Life which consisteth in the animating of it. These *Eyes* must here *see* no more; this *Hand* must *move* no more; these *Feet* must *go* no more; this *Tongue* must *speak* no more, As much as I have loved and overloved this Body, I must leave it to the Grave. There must it lie and rot in darkness, as a neglected and a loathed thing.

§ 3. This is the *Fruit of Sin*, and Nature would not have it so: I mean the Nature of this *compound Man*. But what though it be so? 1. It is but my *Shell* or *Taboracle*, the *cloathing* of my Soul, and not it self. 2. It is but an *elementary Composition* dissolved; and Earth going to Earth, and Water to Water, and Air to Air, and Fire to Fire, into that Union which the elementary Nature doth incline to.

2. It is but an *Instrument* laid by when all its work is done, and a *Servant* dismissed when his *Service* is at an end. And what should I do with a *Horse* when I shall need to *ride* or *travel* no more, or with a *Pen* when I must *write* no more? It is but the laying by the *Passive receiver* of my Soul's *Operations*, when the Soul hath no more to do upon it: As I cast by my *Lute* or other instrument when I have better employment than *Music* to take up my time.

4. Or at most it is but as *Flowers* die in the fall, and *Plants* in Winter, when the *resting Spirit* have done their work, and are undispersed to dwell in to cold and

unmeet a Habitation, as the *Seafowls* maketh their former matter then to be. And its retirement is not its *exile*, but its taking up a fitter place.

5. It is but a separation from a troublesome Companion, and putting off a Shoe that pinched me; many a sad and painful Hour I have had in this frail and falling flesh. Many a weary Night and Day: What cares, what fears, what griefs, what groans hath this Body cost me? Alas, how many Hours of my precious time, have been spent to maintain it, please it, or amuse it? How considerable a part of all my life hath been spent in necessary sleep and rest! And how much in eating, drinking, dressing, physick? And how much in labouring or using means to procure these and other necessities? Many a hundred times I have thought, that it costeth me so dear to live, yea to live a painful weary life, that were it not for the work and higher ends of life, I had little Reason to be much in love with it, or to be loath to leave it. And had not God put into our Nature itself a necessary, unavoidable sensitive Love of the Body, and of life, (as he puts into the Mother, and into every Brute, a love of their young Ones, how unclean, and impotent, and troublesome so ever) for the propagation and continuance of Mankind on Earth? Had God but left it to mere Reason, without this necessary pre-engagement of our Nature, it would have been a matter of more doubt and difficulty than it is, whether this life should be loved and desired, and no small number would daily wish that they had never been Born! A wish which I have had much a do to forbear, even when I have known that it is sinful, and when the work and pleasure of my life have been such to overcome the evils of it, as few have had.

6. Yea, to depart from such a Body is but to be removed

moved from a very foul, uncleanly and filthy Habitation
 I know that the Duty of Man and Brutes is the curious
 wonderful work of God, and not to be despised nor injuri-
 ously dishonoured; but admired and well used. But yet
 it is a wonder to our Reason that sensible Spirit should
 be so meanly housed: And we may call it, Our vile Body,
 as the Apostle doth, *1 Cor. 15*. It is made up of the
 Airy, Watery, and Earthly parts of our daily food, sub-
 acted and actuated by the fiery Spirit, as the instrument
 of the Soul. The greater part of the same food, which
 with great cost, and pomp, and pleasure, is first upon
 our Tables, and then in our *Attendants* to day, is to mor-
 row a *ferid* loathsome excrement, and cast out into the
 draught; that the sight and smell of what annoy us now,
 which yesterday was the sumptuous fruit of our *delicious*
dainties, & the glory of that which is called *great housekeep-*
ing, and the pleasure of our Eyes and Taste. And is not the
rest that turneth into Blood and Flesh, of the same general
kind with that which is turned into loathsome filth? The
 difference is, that it is fitter for the Soul by the fiery Spi-
 rit, yet longer to operate on and keep from corruption.
 Our blood, and flesh, are as *sinking* and loathsome sub-
 stance as our filthiest excrement, save that they are longer
 kept from putrefaction. Why then should it more grieve
 me that one part of my food which turned into flesh,
 should rot and stink in the Grave, than that all the rest
 should daily sink in the draught? Yes while it is *visible*
 me, were it not covered from my sight, what a loathsome
 mass would my Intestines appear? If I saw what is in the
 Guts, the Mesentery, the Ventricles of the Brain, what filthy
 what bilious or mucous matter, and perhaps crawling
 Worms there are in the most proud or comely Person.
 I should think that the cover of a cleaver Skin, and the
 Borrowed Ornaments of Apparel, make no great diffe-

rence between such a Body and a Carcase (which may be also covered with an adorned Coffin and Monument, to deceive such Spectators that see but one side) the change is not so great of *corruptible Flesh*, replent with such fatal Excrements into *corrupted Flesh*, as some Fools imagine.

7. Yet more, to Depart from such a Body, is but to be loosed from the Bondage of *Corruption*, and from a *Clog* and *Prison* of the Soul. I say not that God put a *pre-existent Soul* into this *Prison* *Penally*, for former faults; I must say no more than I can prove, or than I know. But that Body which was an apt Serryant to *innocent Adam's Soul*, is become as a *Prison* to him now: What alteration sin made upon the *Nature* of the Body, whether it be more *terrene* and *gross* than else it would have been, I have no reason to assert: Of *Earth*, or *Dust*, it was at first, and to *Dust* it is sentenced to return. But no doubt but it hath its part in that dispositive depravation which is the fruit of sin: we find that the Soul as sensitive, is so imprisoned or shut up in Flesh, that sometimes it is more than *one Door* that must be opened before the *Object* and the *Faculty* can meet: In the Eye indeed, the Soul seemeth to have a Window to look out at, and to be *almost* itself *visible* to others: And yet there are many *interposing tunicles*, and a *suffusion* or *winking*, can make the clearest sight, to be as useless for the time as if it were none: And if *sense* be thus shut up from its *Object*, no wonder if *Reason* also be under difficulties from corporeal impediments; and if the Soul that is yoked with such a Body, can go no faster than its heavy pace.

8. Yet further, To Depart from such a Body is but to be separated from an *accidental Enemy*, and one of our *greatest* and *most hurtful Enemies*: Though still we say, That it is not by any default in the work of

our Creator, but by the *fall* of *Adam* it is such: What could Satan or any other Enemy of our Souls have done against us without our *fall*? What is it but the *Interest* of *this Body*, that standeth in opposition against the Interest of our Souls and God? What else do the prophets tell their heavenly Interlocutors for? *After his Birthright* Man loveth evil as evil, but as some way a real or seeming good? And what good is it but that which seemeth good for *this Body*? What else is the Bait of Ambition, Covetousness and Sensuality, but the *Interest* and *Pleasure* of *this Flesh*? What taketh up the *Thoughts* and *Care* which we should lay out upon things *Spiritual* and *Heavenly*, but *this Body* and its *Life*? What *Pleasures* be they that steal away mans Hearts from the heavenly Pleasures of Faith, Hope, and Love; but the *Pleasures* of *this Flesh*? This draweth us so far: This hindereth us from and in our duty. This is a *lust* in *us* which must be *subdued*, and its insatiable Appetite which must be *plac'd* or else what *agitations* and *disquiet* must we expect? Were it not for *Body* *Interest*, and its *Temptations*, how much more innocently and holily might I live? I should have nothing to care for, but to please God and to be pleas'd in him; were it not for the care of *this Bodily life*? What Employment should my *Will* and *Love* have but to *Delight* in God and *Love* Him and his *Interest*; were it not for the *Disturbance* of the *Body*, and its *Concerns*? By this the mind is *darken'd*, and the *Thoughts* *diverted*; By this our wills are *perverted* and *corrupted*, and by *Loving* things *Corporal*, contract a *Strangeness* and *aversion* from things *Spiritual*; By this *Ills* and *Troubles* are *distanced* from God; our *Gifts* are *diminish'd*, and our *desires* *defect* and *hopes* *destroyed*; Life made *unhappy*, *uncomfortable*, and *Death* *dear* *springing*; God and our Souls *separated*.

and Life eternal for by, and in danger of being utterly lost. I know that is the fatal Soul, that is in all the the city safe and sound. But when it is in the Body, it is in a state that is its own destruction, and its own ruin. What is the Body and its Lusts, and Pleasures, is the chief Obstacle, offering death of all that is in the Body? And shall I take such a Body to be better than Heaven, or be loth to be loosed from so troublesome, so troublesome, or to be separated from so burdensome, and dangerous a Companion?

Obj. But I love this Habitation, but the more I know it, I have long been acquainted with the Body, and this World, but the more I am acquainted with it, the more I love it.

Ans. 1. If you know it, you know all that of which I have mentioned before: you know it to be burden and pain: You say I know by long experience that this Flesh hath been a painful thing to my Soul, and this World as a troublesome place, and like the certain and stormy Region of the Air. And will it deserve bondage, pain, and misery, who will love them because he is acquainted with them, and is loth to leave them because he hath had them long, and is used to being well, because he hath been long so.

2. And do you not know the more and better Habitation? Is Faith no knowledge? If you believe Gods Promise you know that such a state there is: And you know in general that it is better than this World: And you know that we shall be in Heavenly Glory, and possess with Christ: And is this no knowledge? And what do you know, Christ, that promises and promises it, doth know: And is it nothing more, if really we Trust our Souls to Him? He that knows what God by His own testimony, Earth, is a place of bondage, and misery, that it is no wonder he should be unwilling to depart.

§ 4. II. In *Departing from this Body and Life*, I must depart from all its ancient *Pleasures*: I must cease no more freedom in meat or drink, or rest, or sport, or any such thing that now delighteth me; House and Lands and Goods and Wealth must all be left; and the place where I live must know me no more. All my possessions must be no more *to me*, nor all that I laboured for or took delight in, than if they had never been at all.

And what though it must be so? Consider O my Soul, 1. Thy ancient *Pleasures* are all *past already*. Thou lovest some of them by Death, for they are all *lost before*, (if immortal Grace have not by sanctifying them, made the benefits of them to become *immortal*.) All the sweet *drinking*, and *resting*, and *sporting*, and *laughing*, all the sweet *Thoughts* of thy *wealth*, *possessions*, or thy *house*, that even thou hast in this present *Place*, are *past by*, *lost*, and *gone already*. All that Death doth to such *wealth* is to prevent such, that on Earth thou shalt have no more.

2. And is not that the Case of every *Beast*, that hath no comfort from the *prospects* of another *Life*, to repair his loss: And yet as our Dominion diminisheth their pleasure while they live, by our keeping them under fear and labour; so at our will their lives must end: To please a Gentleman's Appetite for half an hour or less, Birds, Beasts, and Fishes must lose life itself, and all the pleasure which life might have afforded them for many Years; yet perhaps many of these (Birds and Fishes at least) must die to become but one *Feast* to a rich Man, if not an ordinary *Meal*. And is not their *present pleasure* of the same *Nature* as our? *What* is as *sweet* to them, and as *easy* as welcome, and as *lost* as strong (as *Reason*;) And the pleasure that Death depriveth our *Body* of, is such as is common to Man with *Beasts*.

Why then should it seem hard to us to lose that in the Course of Nature, which our *Wills* deprive them of at our *Pleasures*? When if we are Believers we can say that we do but *exchange* these delights of Life, for the *greater delights* of a Life with Christ, which is a comfort which our *fellow Creatures* (the *Beasts*) have not!

3. And indeed the *Pleasures* of Life are usually embittered with so much *pain*, that to a great part of the World doth seem to exceed them: The *Vanity* and *Vexation* is so great and grievous, as the pleasure seldom countervaileth. It's true that Nature *desireth* Life even under *Sufferings*; that are but tolerable, rather than to die. But that is not so much from the sensible *Pleasure* of life, as from *their Natural Inclination*; which God hath laid so deep that free will hath not full power against it. As before I said, that the *Body of Man* is such a thing, that could we see through the Skin (as men may look through a Glass Hive upon the Bees) and see all the parts and motion, the filth and excrements that are in it, the Soul would hardly be willing to actuate, love and cherish such a mass of unclean matter, and to dwell in such a loathsome place, unless God had *necessitated* it by Nature, (deeper than Reason or *sense*) to such a Love, and such a labour by the *Pondus* or *Spring* of *Inclination*: Even as the Cow would not else lick the *unclean Calf*, nor *Women* themselves be at so much labour and trouble with their *Children*, while these *beasts* of them to be pleasant, but *uncleanly*, and crying, and helpless *impatience* to make them *weary*, had not *necessitating Inclination* done more hereto than any other *sense* or *reason*: Even so I now say of the *pleasures* of Living, that the *sorrow* is so much greater to Multitudes than the *sensible delights*, that life would not be so commonly cho-

chosen and endured under so much trouble, were not men determined thereto by *Natural necessitating Inclination*; (or deterred from Death by the fears of misery to the separated Soul;) And yet all this kept not some counted the best and wisest of the Heathens, from taking it for the Valour and Wisdom of a Man to make away his life in time of extremity, and from making this the great answer to them that grudge at God, for making their lives so miserable [*If the misery be greater than the good of life, Why dost thou not end it? Thou mayst do that when thou wilt.*]

Our Meat and Drink is pleasant to the healthful; but it costeth poor men so much toil, and labour, and care, & trouble to procure a poor Diet for themselves and their families, that I think, could they live without eating, and drinking, they would thankfully exchange the pleasure of it all, to be eased of *their care and toil* in getting it: And when sickness cometh, even the *pleasancest Food is loathsome*.

4. And do we not willingly interrupt and lay by these *Pleasures*, every Night when we betake our selves to sleep? It's possible indeed a Man may then have *pleasant Dreams*: But I think few go to sleep for the *pleasure of Dreaming*: Either no *Dreams*, or *vain*, or *troublesome Dreams* are much more common. And to say that *Rest and Ease* is my *pleasure*, is but to say that my daily labour and cares are so much greater than my waking pleasure, that I am glad to lay by both together: For what is *Ease* but deliverance from *weariness* and pain? For in deep and dreamless sleep there is little *positive sense* of the Pleasure of Rest itself. But indeed it is more from Nature's necessitated inclination to this self-easing and repairing means, than from the *positive pleasure* of it, that we desire sleep. And if we

can thus be contented every Night to die as it were to all our waking pleasures; why should we be unwilling to die to them at once.

5. If it be the *inordinate pleasures* forbidden of God, which you are loath to leave, those must be left *before* you die, or else it had been better for you never to have been born. Yea every *wise* and *godly* Man doth cut them off with detestation: You must be against *Holiness* on that account as well as against *Death*? And indeed the same Cause which maketh men unwilling to *lose* a *Holy life*, hath a great hand in making them unwilling to *die*; even because they are loath to leave the *pleasures of sin*: If the wicked be converted, he must be *gladness* and *drunken* no more, he must live in *Pride*, *Vain-glory*, *Worldliness* and *sensual pleasures* no more; and therefore he draweth back from a *Holy life*, as if it were from *Death* itself. And so he is the lother to die, because he must have no more of the pleasures of his *Riches*, *Pomp*, and *Honour*, his *Sports*, and *Lust*, and *pleased Appetite*; no more for ever; but what's this to them that have *married the Flesh* with the *affections* and *lusts thereof*?

6. Yea it is *these forbidden pleasures* which are the great impediments both of our *Holiness* and our *truest pleasures*. And one of the *Reasons* why God forbiddeth them, is because they hinder us from *better*. And if for our own good we must *forfake* them when we turn to God, it must be supposed that they should be no reason against our *willingness to die*, but rather that to be free from the danger of them, we should be the more willing.

7. But the great satisfying Answer of this Objection is, that *Death* will pass us to *far greater pleasures* which all these are not worthy to be compared. But of this more in due place.

§ 5. III. What I did and should not desire from sensual delights, but from the more useful Pleasures of my Studies, knowledge and converse with worthy men, and godly men, and from all my pleasures in Reading, Hearing, publick and private Exercises of Religion, &c. I must leave my Library, and turn over those pleasant Books no more: I must no more come among the Ladies, nor see the faces of my faithful Friends, nor be seen of them, Hopes and Griefs and Pleasures and Country, Gardens and Walks, will be nothing any more. I shall no more hear of the Affairs of the World, of Men in Wars, or other News, nor see what becomes of that beloved Interest of Wisdom, Piety, and Peace, which I desire may prosper, &c.

Answer. Though these delights are far above those of sensual Pleasures, yet alas, how low and little are they? How small is our knowledge in comparison of our Ignorance? And how little doth the knowledge of Learned Doctors differ from the thoughts of a silly Child? For from our Childhood we take it in bit by drop; and as trifles are the Masters of childish knowledge, so Words, and Names, and artificial Fables do make up more of the Learning of the World, than is truly understood; and many such Learned men know little more of any Great and excellent Things themselves, than Rusticks that are contemned by themselves for their ignorance. God and the Life to come are little better known by them, if not much less, than by many of the unlearned. What is it but a Child-game that many Logicians, Rhetoricians, Grammaticians, yea Metaphysicians, and other Philosophers in their eagerest Studies and Disputes are employed in? Of how little use is it to know what is contained in many Hundred of the Volumes that fill our Libraries? Yes, or to know many of the most glorious Speculations in Physicks, Mathematicks, &c. Which have given some the Title of Ver-

most & Ingenious in these times, who have little the more *Wis or Virtue to Live to God*, or overcome *Temptation* from the *Flesh and World*, and to secure their everlasting *Hopes*: What *pleasure or quiet* doth it give to a *sinning Man*, to know almost any of their *Trifles*.

2. Yea, it were well if much of our *Reading and Learning* did us *no harm*, and more than good: I fear lest *Books* are to some but a more honourable kind of temptation than *Cards and Dice*: Lest many a precious *Hour* be lost in them, that should be employed on much higher matters: And lest many make such knowledge but an *unholy, natural*, yea carnal *Pleasure*, as *Workings* do the *Thoughts* of their *Land and Honours*; and lest they be the more dangerous by how much the less *suspected*: But the best is, it is a pleasure so far from the sloathful with *Thorny labour* of hard and long *Studies*, that *laziness* saveth more from it than *Grace*, and *holy Wisdom* doth. But doubtless *Fancy* and the *Natural Intellect* may with as little *Sanctity* live in the pleasure of *Reading, Knowing, Disputing, and Writing*, as others spend their time at a *Game, at Chess, or other ingenious sport*.

For my own part, I know that the *Knowledge of Natural things* is valuable, and may be *Sanctified*; much more *Theological Theory*: And when it is so, it is of good use; and I have little knowledge which I find not some way useful to my highest ends. And if *Wishing or Money* would procure more, I would wish and employ my *Purse* for it; but yet if many score or hundred *Books* which I have read, had been all *unread*, and I had that *time* now to lay out upon *higher things*, I should think my self much richer than now I am. And I must earnestly pray, The Lord forgive me the *Hours* that I have spent in reading *Things* less profitable, for the pleasing of a *Mind* that would gain know

know all, which I should have spent for the increase of *Glories* in my self and others: And yet I must thankfully acknowledge to God, that from my youth he taught me, to begin with things of *greatest weight*, and to refer most of my other Studies thereto, and to spend my days under the *Motives of Necessity and Profit* to my self, and those with whom I had to do. And I now think better of the Course of *Paul* that determined to *know nothing* but a *Crucified Christ among the Corinthians*, that is, so to converse with them as to *Use*, and *Glorying* as if he knew nothing else: And so of the the rest of the Apostles and Primitive Ages: And though I still love and honour the fullest Knowledge (and am not of *Dr. Collets* mind, who as *Erasmus* saith most slighted *Augustine*) yet I let censure even that *Carthage Council* which forbade the reading of the *Heathens Books of Learning and Arts*, than formerly I have done. And I would have men *favour* most that *Learning* in their *Health* which they will or should favour most in *Sickness*, and near to *Death*.

3. And alas how *dear a Vanity* is this *Knowledge*: That which is but *Theoretical* and *Notional* is but a *sickling delatation* of the Phantasie or Mind, little differing from a pleasant dream: But how many *Hours*, what *gazing* of the wearied Eye, what *stretching Thoughts* of the impatient Brain must it cost us, if we will attain to any *Excellency*. Well saith *Solomon*, *Much reading is a weariness to the Flesh*, and *He that increaseth Knowledge increaseth sorrow*. How many hundred studious Days and Weeks, and how many hard and tearing Thoughts, hath my little, very little knowledg cost me? And how much infirmity and painfulness to my Flesh, increase of painful Diseases, and loss of Bodily ease and health? How much pleasure to my self of other kinds, and

and how much acceptance with men, have I lost by which I might easily have had in a more Courteous and plausible way of life? And when all is done, I reach to know any more than others, of my place and wider, I must differ so much (usually) from them: And if I manifest not that difference, but keep all that knowledge to my self, I sin against Conscience and Nature self: The Love of Man, and the Love of Truth obliges me to be freely Communicative: Were I so indifferent to Truth and Knowledge, as easily to forbear their propagation, I must also be so indifferent to them, as not to think them worth so dear a Price as they have cost me (Though they are the free Gifts of God:) As Nature is universally inclined to the propagation of the Kind by Generation; so is the Intellectual Nature to the Communication of Knowledge (which yet hath its Fault, and irregularity in proud ignorant busy Teachers, and Dissenters, as the Generating faculty hath in Fornicators and Adulterers.)

But if I obey Nature and Conscience in Communicating that Knowledge which containeth my difference elsewhere, the Dissenters too often take themselves disparaged by it, how peaceably soever I manage it: And as bad men take the Part of the guilty to be an exoneration of their impiety, so many Teachers take themselves to be accused of Ignorance, by such as condemn their Errors by the light of Truth? And if you meddle not with any Person, yet take they their Opinions to be so much their Interest, as that all that is said against them, they take as said against themselves. And then alas what envyings, what whispering disparagements, and what backbitings, if not malicious slanders and underminings do we meet with from the Carnal Clergy: And O that it were all from them alone, and that among the

the Zealous and Suffering Party of faithful Brethren, there were not much of such inquiry, and that some of them preached *Christ is free and easy*: It is sad that Heresies should find so much shelter under the selfishness, and pride of pious men; and that the Friends of Truth should be tempted to reject and slough so much of it in their ignorance as they do: But the matter of fact is too evident to be hid.

But especially, if we meet with a Clergy who are high, and have a great deal of Worldly interest at the stake: Or if they be in Councils and Synods, and have got the Major Vote, they too easily believe that either their *Grandeur*, *Reverence*, *Names*, or *Numbers* will give them the reputation of being Orthodox and in the right, and will Warrant them to stretch and defame him as *Erroneous*, *Heresical*, *Schismatical*, *Kingdom*, *Faction*, or *Proud*, that prefers his materialist aims, and to know more than they. Of which not only the case of *Newton*, *Martin*, *Christopher* are sad proofs, but also the proceedings of our many General and Provincial Councils. And so our hard *Bishops* and *divine* *Truth* must make us as *Quakers* or suspected *Persons* among those *Reverend Brethren*, who are ignorant as *safer* rates, and who find it a far *safer* kind of life to think and say as the *mass* or *best* esteemed do, than to purchase reproach and obloquy so dearly.

And the religious People of the several parts, will say as they hear their Teachers do, and be the Militant followers of their too Militant Leaders. And it will be their House talk, their Shop talk, their Sacre talk, if not their Church talk, that such a one is an *Erroneous*, *dangerous* *Man*, because he is not as *Ignorant* and *Erroneous* as they, especially if they be the followers of a *Teacher* much *consecrated* by *confession*, and engaged in

in the Controversie; and also if it should be *suffering* Confessors that are contradicted, or men most highly esteemed for extraordinary degrees of Piety: That what cruel censures must he expect who never so tenderly would suppress their Errours.

O what sad Instances of this are, 1. The Case of the Confessors in *Cyprian's Days*, who as many of the Epistles shew, became the great disturbers of that Church. 2. And the *Egyptian Monks* at *Alexandria*, in the Days of *Theophilus*, who turned *Antropopitrites*, and raised abominable Tumults, with worse scandal and odious bloodshed. 3. And O that this Age had not yet greater Instances to prove the matter than any of these.

And now should a Man be loth to die, for fears of leaving such troublesome costly Learning and Knowledge, as the wisest men can here attain?

4. But the chief Answer is yet behind. No Knowledge is lost, but perfected, and changed for much nobler, sweeter, greater Knowledge: Let men be never so uncertain in particular *de modo*, Whether acquired Habits of Intellect and Memory die with us, as being dependant on the Body: Yet (by what Manner soever) that a far clearer Knowledge we shall have, than is here attainable, is not to be doubted of. And the cessation of our present Mode of knowing, is but the cessation of our ignorance and imperfection: As our *wakening* endeth a *dreaming* Knowledge, and our *Maturity* endeth the *trifling* Knowledge of a *Child*: For so saith the Holy Ghost, 1 Cor. 13. 8, 9, 10, 11, 12. Love never faileth, (and we can Love no more than we know) But whether there be Prophecies they shall fail; (that is, Cause:) Whether there be Tongues they shall cease: Whether there be Knowledge (Notional and Abstractive such as

we have now) *is* shall vanish away : When I was a Child I spake as a Child, understood as a Child, I thought as a Child; but when I became a Man, I put away childish things: For now we see through a Glass (per species) darkly (as men understand a thing by a Metaphor, Parable or Riddle) but then Face to Face (even Creatures intuitively as in themselves naked and open to our sight:) Now I know in part (not *Rem sed aliquid Rei*; in which sense Sanchez truly saith, *Nihil scitur*;) But then shall I know, even as I am known : (Not as God knoweth us; for our knowledge and his must not be so comparatively likened: but as Holy Spirits know us both now and for ever : we shall both know and be known by immediate intuition)

If a Physician be to describe the parts of Man, and the latent Diseases of his Patient, he is fain to search hard, and bestow many Thoughts of it, besides his long reading and converse to make him capable of knowing : and when all is done, he goeth much upon Conjectures, and his knowledge is mixt with many uncertainties, yea and mistakes; but when he openeth the Corps, he seeth all, and his knowledge is more full, *intrinsecus*, and more certain, besides that it is easily, and quickly attained, even by a present look : A Countrey Man knoweth the Town, the Fields, and Rivers where he dwelleth (yea, and the Plants and Animals) with ease and certain clearness; when he that must know the same things by the study of Geographical Writings and Tables, must know them but with a General, an unsatisfactory, and oft a much mistaking kind of knowledge : Alas, when our present knowledge hath cost a Man the study of Forty, or Fifty, or Sixty Years, how lean and poor, how doubtful and unsatisfactory is it after all? But when God will shew

in himself and all things, and when Heaven is like
as the Sun by its own Light, this will be the clearest
and satisfactory knowledge: *Blessed are the Pure
Heart, for they shall see God, Mat. 5. And will
Halest, now can see him, Heb. 12. 14.*) This
will be worthy the Name of *Wisdom*, when our
first glimpse is but *Philosophy*, a love and desire
of *Wisdom*: so far should we be from fearing Dark-
through the fear of losing our knowledge, or any of the
treasures of knowledge, that it should make us rather long
for the World of Glorious Light, than we might be
out of this darkness, and know all that with an eye
look, to our joy and satisfaction, which here we know
with troublesome doubtings, or not at all. Shall we
afraid of darkness in the Heavenly Light, or of Ignorance
when we see the Lord of Glory.

§ 6. And as for the lack of *Servants*; *Books*, and
other means, surely it is no loss to reach the means
where we have attained the end; Cannot we spare our
Winter Clothes as troublesome in the heat of Summer,
and sit by the hot Fire without our Cloaks? Cannot
we sit at home without a Horse or Coach? Or fly there
by at our journey's end? Cannot we lie in bed without
Boots and Spurs? Is it grievous to us to catch our
sick when we are well; Even here, he is happier
than least of the Creature, and needs least, than he
that hath much and needeth much: Because all Crea-
ture commodities and helps have also their inconveni-
ences and troublefulness: And the very *opportunity* and
use of many remedies of our want, is tedious of use.
And as God only needeth nothing, but is self-sufficient,
and therefore only perfectly and eternally happy; so
those are likest God that need least from without, and
have the greatest plente of internal goodness. What
need

need we to preach, hear, read, pray, to bring us to Heaven when we are there?

§ 7. And as for our Friends and our converse with them, as Relations, or as wife, religious, and *faithful* to us, he that believeth not that there are far *more* and far *Better* in Heaven than are on Earth, doth not believe as he ought that there is a Heaven: Our Friends here are *wise*, but they are *stupid* also: They are Faithful, but partly unfaithful; they are holy, but also too sinful: They have the Image of God, but blasted and dishonoured by their faults: They do God and his Church much service; but they also do too much against him, and too much for Satan, even when they intend the Honour of God: They promote the Gospel; but they also hinder it: Their weakness, ignorance, error, falsehood, pride, passion, division, contention, scandals and venialities, do oft so much hurt, that it is hard to discern whether it be not greater than their good to the Church or to their Neighbours. Our Friends are our helpers and comforters; but how oft also are they our hinderers, troubles and grief? But in Heaven they are altogether *wise*, and *kind*, and *faithful*, and *concordant*, and have nothing in them, nor there done by them, but what is amiable to God and Man.

And with our faithful Friends, we have here a mixture, partly of wicked and hardened Pagans, and partly of unfaithful Hypocrites, and partly of false-hearted Church Wreckers, and partly of malicious envious backbiters, and partly of implacable Enemies. And how many of all these set together is there but one worthy faithful Friend? And how great a number is there to trouble you? For one that will indeed comfort you? But in Heaven there are none but the *wise*, and

and *Holy*: No Hypocrites, no burdensome Neighbours, no treacherous, or oppressing, or persecuting Enemies are there? And is not all good and amiable better than a little good with so troublesome & mixt of noisome Evils?

Christ loved his Disciples, his Kindred; yea, and all Mankind, and took pleasure in doing good to all, and so did his Apostles: But how poor a requital had he or they from any but from God? Christ's own Brethren believed not in him, but wrangled with him almost like those that said to him on the Cross, If thou be the Son of God, come down and we will believe: Peter himself was once a Satan to him, *Mark* 16. and after with Cursing and Swearing denied him: And all his Disciples forsook him and fled: And what then from others could be expected?

No Friends have a perfect suitableness to each other: and roughness and inequalities that are nearest to us most troublesome. The wonderful variety and contrariety of apprehensions, interests, educations, temperaments, and occasions, and temptations, &c. are such that whilst we are scandalized at the discord & confusions of the World, we must recal our selves and admire that all ruling Providence, which keepeth up so much order and concord as there is: We are indeed like People in crowded Streets, who going several ways molest each other with their jostling oppositions; Or like Boys at Football striving to overthrow each other for the Ball: But it is a wonder of Divine Power and Willdom that all the World is not continually in mortal War.

If I do men no harm, yet if I do but cross their *Will*, it goeth for a provoking injury: And when there are so many *Wills* as *Persons*, who is it that can please them all: Who hath *Money* enough to please all the Poor that

that need it, or the Covetous that desire it. Or who can live with displeased men, and not feel some of the fruits of their displeasure? What day goeth over my Head in which abundance desire not or expect not impossibilities from me? And how great is the number of them that expect unrighteous things? By nothing do I displease so many as by not displeasing God and my Conscience. And for nothing am so deeply afflicted of sin as for not sinning: And the World will not think well of any thing that crosseth their Opinion and Carnal interest, be it never so conform to Gods Commands: I must confess that while I suffer from all sides, few men have more common and open Praises from their Persecutors than I: But while they praise me in the general, and for other particulars, they aggravate my Non-conformity to their *Opinions* and *Wills*, and take me to be so much the more hurtful to them. The greatest Crimes that have been charged on me, have been for the things which I thought to be my greatest duties; and for those parts of my obedience to my Conscience and God, which cost me dearest: And where I pleased my Flesh least, I pleased the World least. At how cheap a rate to my Flesh could I have got the Applause of factious men, if that had been my end and business? Would I have conformed to their *Wills*, and taken a Bishoprick, and the Honour and Riches of the World, how good a Man had I been called by the Diocesan party? And O what praise I should have with the Papists, could I turn Papist! And all the backbitings and bitter Censures of the Antinomians, Anabaptists and Separatists, had been turned into praise, could I have said as they, or not contradicted them. But otherwise there is no escaping their accusations. And is this tumultuous, militant,

yea, malignant World, a place that I should be loath to leave?

Alas, our darkness, and weakness, and passions are such, that it's hard for a Family, or a few faithful Friends, to live so evenly in the exercise of Love, as not to have oft unpleasant Jars! What then is to be expected from Strangers and from Enemies? Ten thousand Persons will judge of abundance of my *Words* and *Actions*, who never knew the *Reasons* of them: Every ones conceptions are as the report and conveyance of the matter to them is: And while they have a various Light, and false Reports (and defectiveness will make them false) what can be expected but false injurious Censures?

§ 8. And though no outward thing on Earth is more precious than the Holy Word, and Worship, and Ordinances of God, yet even here I see that which pointeth me up higher, and telleth me it is much better to be with Christ. 1. Shall I love the Name of Heaven, better than Heaven itself? The Holy Scriptures are precious, because I have there the *Promise* of Glory; but is not the Possession better than the Promise? If a Light and Guide thither through this Wilderness be good, surely the *End* must needs be better! And it hath pleased God that all things on Earth, and therefore even the Sacred Scriptures, should bear the Marks of our state of imperfection: Imperfect Persons were the Penmen; and imperfect humane Language is the conveying, signal, organical part of the matter. And the Method and Phrase (though true and blameless) are far short of the heavenly Perfection. Else so many Commentators had not found so hard a task of it to expound innumerable difficulties, and reconcile so many seeming contradictions, nor would Infidels find matter of so strong temptation, and so much cavil as they do; nor would

would Peter have told us of the difficulties of Paul's Epistles, and such occasions of men's wrestling them to their own destruction. Heaven will not be made to perfect Spirits, the occasion of so many Errors, and Controversies, and quarrels as the Scriptures are to us imperfect men on Earth. Yea Heaven is the more desirable, because there I shall better understand the Scriptures, than here I can ever hope to do. All the hard passages now misunderstood, will there be made plain, and all the seeming contradictions reconciled; and which is much more, that God, that Christ, that New Jerusalem, that Glory, and that Felicity of Souls, which are now known but darkly and enigmatically in the Glass, will then be known intuitively as we see the Face itself, whose Image only the Glass first shewed us. To leave my Bible, and go to the God, and the Heaven that is revealed, will be no otherwise a loss to me, than to lay by my Crutches or Spectacles when I need them not, or to leave his Image for the presence of my Friend.

2. Much less do I need to fear the loss of all other Books, or Sermons, or other Verbal informations. Much reading hath oft been a weariness to my Flesh, and the pleasure of my Mind is much abated by the great imperfection of the means. Many Books must be partly read, that I may know that they are scarce worth the reading: And many must be read to enable us to satisfy other men's expectations, and to confute those who abuse the authority of the Authors against the Truth: And many good Books must be read, that have little to add, to what we have read in many others before; and many that are blotted with ensnaring Errors: Which if we detect not, we leave sinners for such as see them not: And if we detect them (never so tenderly, if truly) we are taken to be injurious to

the Honour of the Learned godly Authors, and proudly to overvalue our own conceits. And so lamentable is the Case of all Mankind, by the imperfections of humane Language, that those Words which are invented for communication of conceptions, are so little fitted to their use, as rather to occasion misunderstanding and contentions: There being scarce a Word that hath not *many significations*, and that needeth not *many more words* to bring us to the true notice of the Speakers Mind: And when every word is a *Signum* that hath three relations, 1. To the *Matter spoken of*. 2. To the *Mind* of the *Speaker* as signifying his conceptions of that matter. 3. And to the *Mind* of the *Hearer* or *Reader* which is to be informed by it, it is so hard to find and use *words* that are fitted *indeed* to all these uses, and to have store of such, and mix no other, that few if any in the World were ever so happy as to attain it. 1. And if words be not fitted to the *Matter* or *Things*, they are *false* as to their first and proper use: And yet the *penury* of *apt words*, and the *redundancy* of others, and the *Authority* of the Masters of Sciences imposing *Arbitrary Terms* and *Notions* on their Disciples, and the Custom of the *Vulgar* who have the Empire as to the sense of Words, have all conspired to make words *apt*, and of very uncertain signification. So that when Students have learnt *words* by long and hard Studies, they are oft little the nearer the true knowledg of the *Things*, and too oft by their ineptitude misled to false conceptions. And so their saying is too often true, that a *great Book* is a *great Evil*, while it containeth so great a number of uncertain words, which become the matter of great contentions.

2. And when the *Mind* of the *Speaker* or *Writer* is no better informed by such *Notions*, but his concep-

ons of Things are some false, some confused and undigested, what wonder if his words do no otherwise express his mind to others : When even men of clearest understanding find it difficult to have words still ready to communicate their conceptions with truth and clearness. To form true sentiments of *Things* into apt significant words, is a matter of meer Art, and requireth an apt Teacher, & a serious Learner, and long use : (And too many take their *Art of Speaking* in Prayer, Conference, or Preaching, to have more in it of Wisdom, and Piety, than it hath ; and some too much Condemn the unaccustomed that want it.)

3. And if we could fit our words well to the *Matter* and to our *Minds* (with that double verity) yet still it is hard to fit them to the Reader or Hearer : For want of which they are lost as to him : And his information being our *End*, they are therefore so far lost to us. And that which is spoken most congruously to the *Matter*, is seldom fitted to the capacity of the receiver. And recipitur ad modum recipientis, & pro capite Lectoris, &c. Some Readers or Hearers (yea, almost all) are so used to unapt Words and Notions, obtruded on Mankind by the Masters of Words, that they cannot understand us if we change their terms and offer them fitter, and yet least understand those which they think that they best understand : And all men must have long time to learn the *Art of Words*, before they can understand them, as well as before they can readily use them. And the diller any Man is, and of less understanding, the more Words are necessary, so make him understand. And yet his *Memory* is the less capable of retaining many. This is our difficulty not only in *Concluding* but in all our *Writings* and *Teaching*, a short *Conclusion*, or a short *Style*, the ignorant understand not.

and a long one they remember not. And he that will accommodate one judicious Reader or Reader, with profound matter or an accurate Style, must incommode Multitudes that are incapable of it. And therefore such must be content with few approvers, and leave the Applause of the Multitude to the more popular, unless he be one that can seasonably suit himself to both.

A Man that resolveth not to be deceived by ambiguous words, and maketh it his first work in all his Reading and disputings to difference between *Words*, and *Sense*, and *Things*, and strictly to examine each disputed word, till the Speakers meaning be distinctly known, will see the lamentable case of the Church, and all Mankind, and what shadows of knowledg deceive the World, and in what useless dreams the greatest part of men, yea of Learned men do spend their days; Much of that which some men unweariedly study, and take to be the honour of their understandings, and their lives, and much of that which Multitudes place their Piety and Hope of Salvation in, being a meer *game at words*, and useless Notions; and as truly to be called *Vanity* and *Vanition* as is the rest of the *Pain* shew that most men walk in. My sad and bitter Thoughts of the Heathen, Infidel Mahomet World, and of the common corruption of Rulers and Teachers, Cities and Countries, Senates and Councils, I will not here open to others, lest they offend; nor cry out as *Seneca*, *Omnes mali sumus*, or *Peccatorum plena sunt omnia*, nor describe the furious Spirits of the Clergy, and their ignorance, and unrighteous Calumnies and Schisms, as *Gregory Nazianzen* and others do, nor voluminously lament the seeming hopeless case of Earth, by the boldness, blindness, and fury of such that make use of such sad considerations, to loosen my love from such a World, and make me willing to be with Christ.

9. And if other mens *Words* and *Writings* are blemished with so much imperfection, why should I think that my own are blameless? I must for ever be thankful for the holy *Instructions* and *Writings* of others, notwithstanding humane frailty, and contentious mens abuse of words: And so I must be thankful that God hath made any use of my own, for the good of Souls, and his Churches Edification. But with how many allays are such comforts here mixed? We are not the Teachers of a well ruled School, where Learners are ranked into several Forms, that every one may have the teaching which is agreeable to his capacity: But we must sit open the Door to all that will crowd in, and publish our Writings to all sorts of Readers: And there being as *various degrees* of *Capacity* as there are Men, and Women, and consequently great *variety* and *contrariety* of apprehensions, it's *calamity* to know what various reception we must expect: We cast out our Doctrine almost as a Foot-ball is turned out among Boys in the Street, in some Congregations: Few understand it, but every one censureth it: Few come as Learners or teachable Disciples, but most come to sit as Judges on their Teachers words: and yet have neither the *Skill*, or the *Patience*, or the *diligence* which is necessary in a just Tryal, to a righteous judgment. But as our words *agree* or *disagree* with the former conceptions of every Hearer, so are they judged to be wise or foolish, sound or unsound, true or false, fit or unfit. Few Sermons that I preach but one extolletb them, and wisheth they were printed, and another accuseth them of some notorious fault: Some men are pleased with clearness and accuracy of Doctrine, and others account it too high, and say we shoot over the hearers heads, and like nothing but

but the fervent Application of what they know before most Hearers are displeased with that which they most need. If they err, they reproach that Doctrine as erroneous that would cure them. If they are guilty of any prevailing Distemper and sin, they take that Application to be injurious to them, which would convince them, and save them from that guilt. Most are much pleased with plain and zealous reproof of sin; but it must be other mens sins, and not their own. The poor love to hear of the evil of oppression and unmercifulness, of Pride, Fulness and Idleness, and all the sins of the Rich: Subjects love to hear of their Rulers faults; and say, O this Man is no flatterer; he dares tell the greatest of their sins. But if they hear of their own, they take for it an injury. Rulers like a Sermon for submission and obedience: but how few love to hear of the evil of injustice and oppression, or pride, and sensuality, or to read, *Luke 16.* or *12.* or *James 5.* or to hear of the necessity of Holiness, Justice and temperance, and of Death, and Judgment and the Life to come. Every Sectary and Dogmatist delighteth to have his own Opinion cryed up, and his Party praised as the chiefest Saints: But all that tendeth to the praise of those that he dissenteth from, and accounteth adversaries to the Truth, is distasteful to him, as a complying with iniquity, and a strengthening of the Enemies of Christ. And all that uncharitableness which he expecteth from us against others, is as much expected by others, as against him and such as he.

This Day while I am writing these words, my Posters are too full of Letters sent me, on one side importunately charging it on me as my duty to conform (to the Oaths, Declarations, Covenants and Practices now imposed) or else to give over preaching (which would please

please them;) and on the other side vehemently censuring me as guilty of grievous sin, for declaring my judgment for so much of Conformity as I have done; and charging me by Predictions as guilty of the Sufferings of all that are otherwise minded, for communicating in the Sacrament, and the common Prayers of the Church; and others in the mid way, perswading me equally to bear my Testimony against unjust Separation and Persecution, and to endeavour still if possible to save a self destroying People, from the tearing fury of these two extremes: And how should I answer these contrary expectations, or escape the Censures of such expectants?

And it hath pleased God, who Thirty Years and more hath tryed me by humane Applause, of late in this City (where multitudes of Persons of contrary Minds are like Passengers in crowded Streets, still jostling and offending one another) to exercise me with mens daily backbitings and cavils: And so many have chosen me for the subject of their Discourse, that I may say as *Paul*, 1 Cor. 4. 9, 10, &c. [*We are made a Spectacle (or Theatre) to the World, and to Angels, and to men: We are Fools for Christ's sake, but ye are wise in Christ, &c.*] Did I not live out of the noise in retirement, and taken up with pain and expectations of my change, what an annoyance to me would it be to hear Religious Persons that have a God, a Christ, a Heaven to talk of, to abuse their Time and Tongues in so much talking of one so inconsiderable, and that hath so little to do with them, or they wish him; while with some overvaluing me and others still quarrelling, I am the matter of their idle sinful talk. The Persecutors for divers Years after first Glencing (if not still) and the Separatists for two or three Years last past, have been possessed with so strange

a jealousie and quarrellous a disposition against me, that they seem to take it for *their Interest* to promote any defamation? and for much of their work to search what may afford them any matter of accusation in every Sermon that I preach, and every Book that I write. And though the *fury* of the *Persecutors* be such as maketh them much incapable of such *converse* and *sober consideration* as is needful to their true information and satisfaction; yet most of the more *Religious Cavillers* are satisfied as soon as I have spoken with them, and all endeth in a *putarem* or *non putarem*. For want of accurateness and patience, they judge rashly before they understand, and when they understand confess their error; and yet many go on and take no warning after many times conviction of their mistake. Even in Books that are still before their Eyes (as well as in transient words in Sermons) they heedlessly leave out, or put in, or alter, and misreport plain words, and with confidence affirm those things to have been said that never were said, but perhaps the contrary. And when all People will judge of the good or evil of our words as they think we have Reason to use them or forbear them, how can we satisfy men that are out of our hearing, and to whom we cannot tell our Reasons. Most men are of private narrow observation, & judge of the good or hurt that our words do, by those that they *themselves* converse with: And when I convince them that my decisions of many questions (which they are offended at) are true, they say, It is an *unreasonable* and a *barful truth*: and when I have called them to look further abroad in the World, and told them my Reasons; they say, *Had these been all set down, men would have been satisfied.* And on how hard terms do we instruct such Persons whose narrow understandings cannot know obvious Reasons of what we say till they are

are particularly told them? And so to tell men the Reasons of all that such can quarrel with, will make every Book to swell with Commentaries to such a bigness as they can neither buy nor read: And they come not to us to know our Reasons; nor have we leisure to open them to every single Person: And thus suspicious men, when their understandings want the humbling acquaintance with their ignorance and their Consciences that tenderness which should restrain them from rash judging, go on to accuse such needful Truths of which they know not the use and reason. And what Man living hath the leisure and opportunity to acquaint all the ignorant Persons in City and Countrey with all the Reasons of all that he shall say, write or do? Or who that writeth not a Page instead of a Sentence, can so write that every unprepared Reader shall understand him: And what hopes hath that Tutor or School-master of preserving his reputation, who shall be accounted erroneous and accused of unsound or injurious Doctrine, by every Schollar that understandeth not his words, and all the reasons of them?

But God in great Mercy to me hath made this my Lot (not causing but permitting the sins of the contentious) that I might before death be better weaned from all below: Had my temptations from inordinate Appetites had no alloy, they might have been more dangerously strong. Even yet while Church-Dividers on both extremes do make me the Object of their daily obloquy, the continued respects of the sober and peaceable, are so great as to be a temptation strong enough, to so weak a Person, to give a check to my desires to leave the World. It is long since Riches and worldly Honour appeared to me as they are; as not making the World much lovely or desirable. But the Love and

and Concord of Religious Persons hath a more amiable Aspect : There is so much Holiness in these, that I was loth to call them Vanity and Vexation : But yet as Flesh and Blood would refer them to selfish Ends, and any way value them as a Carnal interest, I must so call them, and number them with the things that are *Leys and Dang*, Phil. 3. 7, 8. Selfishness can serve itself up on things good and holy : And if good men, and good Books, and good Sermons would make the World seem overlovely to us, it will be a Mercy of God to abate the temptation : And if my Soul looking toward the heavenly *Jerusalem*, be hindered as *Paul* was in his Journey to *Jerusalem*, *Act*. 20. & 21. by the Love of ancient Friends and Hearers, I must say, *What mean you to weep and break my Heart ? I am ready to leave the dearest Friends on Earth, and life, and all the pleasures of life, for the presence of far better Friends with Christ, and the sweetest pleasures of a better life. That little amiableness which is in things below, is in godly men as life in the Heart, which dieth last: When that's all gone, when we are dead to the Love of the godly themselves, and to Learning, Books, and mediate Ordinances, so far as they serve a selfish interest, and tempt down our Hearts from heavenly aspirings, the World then is Crucified to us indeed, and we to it : I rejoice to tread in the Footsteps of my Lord, who had some indeed weeping about his cross, but was forsaken by all his Disciples, while in the Hour of Temptation they all fled! But my desertion is far less, for it is less that I am fit to bear. If God will justify, who shall condemn ? If he be for me, who shall be against me ? O may I not be put to that dreadful case, to cry out, *My God, my God, why hast thou forsaken me ?* And may nothing separate me from his Love ! And then were I forsaken of the *father* and *peaceable,**

peaceable, as I am in part of some quarrellous Disorders, how tolerable a tryal would it be? Man is as dull in the Ballance, that addeth little to it, and signifieth nothing when God is in the other end. But I suspect still that I make too much account of Man, when this case hath taken up too much of my observation.

1. And of all things fitting a departing Soul hath least cause to fear, the losing of its notice of the Affairs of the World? Of Peace or Wars, or Church, or Kingdoms. For, 1. If the Sun can send forth its material Beams, and operate by motion, light, and heat, at such a distance as this Earth, why should I think that blessed Spirits are such local, confined and impotent substances, as not to have notice of the things of Earth? Had I but bodily Eyes I could see more from the top of a Tower or Hill, than any one that is below can do. And shall I know less of Earth from Heaven than I do now? It's unlike that my Capacity will be so little: And if it were, it is unlike that Christs and all the Angels will be so strange to me, as to give me no notice of things that so much concern my God and my Redeemer (to whom I am united) and the Holy Society of which I am a part, and myself as a Member of Christ and that Society! I do not think that the Communion of the Celestial Inhabitants is so narrow and slow, as it is of walking Clods of Earth, and of Souls that are confined to such dark Lanthorns as this Body is? Stars can shine one to another. And we on Earth can see them so far off in their Heaven: And sure then if they have a seeing faculty each of them can see many of us; even the Kingdoms of the World. Spirits are most active, and of powerful and quick communication. They need not send Letters, or write Books to one another, nor lift up a voice to make each other hear: Nor is there any unkind-

ness,

ness, division, or unsociable selfishness among them, which may cause them to conceal their notices or their joys! But as *Activity*, so *Unity is Greatest*, where there is most Perfection: They will so be *Many*, as yet to be *One*; and their *Knowledge* will be *One Knowledge*, and their *Love One Love*, and their *Joy One Joy*: Not by so perfect a Unity as in God himself, who is *One* and *but One*; but such as is suitable to create imperfection, which participate of the Perfection of the Creator, as the *Effect* doth of the virtue of the *Cause*, and therefore hath some participation of *his Unity*. (O foolish Soul! if I shall fear this Unity with God, *Christ*, and all the *Holy Spirits*, lest I should lose my present separate Individuation, when *Perfection* and *Union* are so near akin.) In a word I have no cause to think that my Celestial advancement will be a diminution of any desirable Knowledge even of things on Earth; but contrarily that it will be unconceivably increased.

2. But if indeed I shall know less of things below, it will be because that the knowledge of them is a part of *Vanity* and *Vexation*, which hath no place in Heaven. So much knowledge of good and evil in lower matters, as came to us by sin, is *unworthy* of our fond tenaciousness, and fear of losing it? Surely the sad tidings which we have Weekly in our News Books, our lamentable notices of Heathen and Infidel Kingdoms of the overspreading prevalence of Barbarousness, Idolatry, Ignorance and Infidelity; of the rage and success of cruel Tyrants; of the bloody Wars of proud, unquiet worldly men, of the misery of the oppressed desolate Countreys, the dissipated Churches, the persecuted innocent Christians, are no such pleasing things as that we should be afraid to hear of such no more. To know or hear of the poor in Famine, the rich in Folly, the Church

Church distracted, the Kingdom discontented, the godly scandalous by the effects of their Errours, imperfections and divisions, the wicked outrageous and waxing worse, the falseness or miscarriages or sufferings of Friends, the fury or success of Enemies, is this an intelligence which I cannot spare? What is the daily tidings that I hear but of bloody Wars, the undone Countreys, the persecuted Churches, the silenced, banished, or imprisoned Preachers, of the best removed in judgment from an unworthy World by Death, and worse succeeding in their rooms, of the renewed designs and endeavours of the Churches Enemies; the implacable rage of the worldly and unquiet Clergy, and the new divisions of self-conceited Sectaries, and the obloquy and backbitings of each Party against the other? How oft hear I the sad tidings of this Friends sickness or Death, and that Friends discontent, and of anothers fall, and of many, very many's Sufferings? My Ears are daily filled with the cries of the poor whom I cannot relieve, with the endless complaints of fearful Melancholy despairing Persons; with the wranglings of the ignorant and proud Professors, and contentious Divines, who censure most boldly where they are most Erroneous or dark: Or with the troublesome discontents of those that I converse with: And should I be afraid of the ending of so sad a Tragedy, or of awaking out of such an unpleasant dream. Have I not many times thought of the Priviledge of the deaf, that hear not these troublesome and provoking things; and of the Blind that see not the *Vanities* and Temptations of this World: It is one part of the benefit of solitude, or a private life and habitation, to free me from many of these unpleasing Objects; and a great part of the benefit of sleep, that with my Cloaths I may lay by these troublesome Thoughts.

§ 11. But other men tell me, *The Church cannot spare you: There is yet this and that necessary work to be done: There is this and that need, &c.*

But, 1. *Is it we gr. God that must choose his Servants, and cut out their work? Whose work am I doing? Is it my own, or his? If his, is it not he that must tell me what, and when, and how long? And will not his will and choice be best? If I believe not this, how do I take him for my God? Doth God or I know better what he hath yet to do? And who is fittest to do it? The Churches Service and benefits must be measured out by our Master and Benefactor, and not by our selves.*

2. *What am I to those more excellent Persons whom in all Ages he hath taken out of the World? And would mens Thoughts of the Churches needs detain them? The poor Heathen, Infidel, Mahometane Nations have no Preachers of the Gospel? And if their need prove not that God will send them such, no Countreys need will prove that God will continue them such. Many more useful Servants of Christ have died in their youth: John Janeway preached but one Sermon: Joseph Allen (and many another excellent Men) died young in the midst of his vigorous successful labours: Both of them far more fit for God's work and likely to win Souls, and glorifie God, than I am or ever was (However their greater Light was partly kindled from my lesser.) Yet did both these under painful consuming languishings of the Flesh, die as they had long lived in the lively triumphant Praises of their Redeemer, and joyful desires and hopes of Glory? And shall I at Sixty seven Years of Age, after such a life of unspeakable Mercies, and after almost Forty four Years of comfortable help in the Service of my Lord,*

be now afraid of my reward, and shrink at the Sentence of Death, and still be desiring to stay here, upon pretence of *further service*: We know not what is best for the Church as God doth: The Church and the World are not Ours, but his: not our desires, but his *will*, must measure out its Mercies: We are not so *Merciful* as *he is*: It is not unmeet for us to *desire* many things which God will not *give*, nor seeth it *meet* to grant the particulars of such desires. Nothing ever lay so heavy on my Heart as the sin and misery of Mankind, and to think how much of the World lyeth in folly and wickedness? And for what can I pray so heartily as for the Worlds recovery: And it is his will that I should shew a *Holy and Universal Love* by praying, *Let thy Name be hallowed, Thy Kingdom come, and Thy will be done on Earth as it is done in Heaven*: And yet alas, how unlike is *Earth to Heaven*, and what Ignorance, Sin, Confusions and Cruelties here reign and prosper? And unless there be a wonderful change to be expected, even as by a general Miracle, how little hope appeareth that ever these Prayers should be granted in the things? It maketh us *better* to desire that others may be better: But God is the free disposer of his own gifts: And it seemeth to be his *will*, that the permitted Ignorance and Confusions of this World, should help us the more to value, and desire that World of Light, Love and Order, which he calleth us to prefer and hope for.

And if I am any way *useful* to the World, it is undeserved Mercy that hath made me so; for which I must be thankful: But *How long* I shall be so is not my business to determine, but my Lords. My many sweet and beautiful Flowers arise and appear in their beauty and sweetness, but for one Summers time, and they murther not that they flourish for so short a space. The

Beasts, and Birds, and Fishes, which I feed on, do live till I will have them die : And as God will be served and pleased by wonderful variety at once (of Animals, and Vegetables, &c.) So will he by many successive Generations : If one Flower fall or die, it sufficeth that others shall Summer after Summer arise from the same root : And if my Pears, Apples, Plums, &c. fall or serve me when they are ripe, it sufficeth that (not they, but) others the next Year shall do the same; God will have other Generations to succeed us: Let us thank him that we have had our time: And could we overcome the Grand (too little observed) Crime of SELFISHNESS, and could *Love others as our selves*, and *God as God* above all the World, it would comfort us at Death, that *others shall survive us*, and the *World shall continue*, and God will be still God, and be glorified in his works : And Love will say, I shall live in my successors, and I shall more than Live in the Life of the World; and yet most of all in the eternal Life and Glory of God.

And God, (who made us not gods but poor Creatures as it pleased him) doth know best our measures: And he will not try us with too long a Life of Temptations, lest we should grow too familiar where we should be Strangers, and utterly Strangers to our home! No wonder if that World was ready for a deluge, by a deluge of sin, in which men lived to Six, Seven, Eight and Nine hundred Years of Age: Had our Great Sensualists any hope of so long a life, they were like to be like incarnate Devils, and there would be no dwelling near them for the Holy Seed? If Angels were among them, they would like the *Sodomites* seek furiously to abuse them.

Nor will God tire us out with too long a life of earthly

earthly sufferings: We think short cares and fears, and sorrows, persecutions, sickness, and crosses to be long: And shall we grudge at the Wisdom and Love which shortneth them. Yea, though holy duty it self be excellent and sweet, yet the weakness of the Flesh maketh us liable to weariness, and abateth the willingness of the Spirit: And our wise and merciful God will not make our warfare or our race too long, lest we be wearied and faint, and fall short of the prize. By our weariness, and complaints, and fears and groans, one would think that we thought this life too long, and yet when we should yield to the call of God, we draw back as if we would have it everlasting.

§ 12. Willingly submit then O my Soul: It is not thou, but this Flesh that must be dissolved; this troublesome, vile and corruptible Flesh: It is but the other half thy meat and drink, which thy presence kept longer uncorrupted, going after the excremental part. Thou diest not when Man (*the compositum*) dieth, by thy departure. And as thou livest not to thy self, I die not to my self; whether I live or die, I am the Lords: He that set up the Candle, knoweth how long he hath use for the light of it. Study thy duty, and work while it is Day, and let God choose thy time, and willingly stand to his disposal. The Gospel dieth not when I die: The Church dieth not: The Praises of God die not, the World dieth not: And perhaps it shall grow better, and those Prayers shall be answered which seemed lost: Yea, & it may be some of the Seed that I have sown, shall spring up to some benefit of the dark unpeaceable World when I am dead. And is not this much of the end of life? Is it not that Life good, which attaineth its End? If my End was to do Good and Glorify God, if Good be done, and God be Glorified, when I am dead, yea though I were

annihilated, is not my *End* attained: Feign not thy self to be *God*, whose Interest (that is, the pleasing of his *Will*) is the *End* of all things: And whose *will* is the *measure* of all *Created good*: Feign not thy self to be *All the World*: *God* hath not lost his work; the *World* is not dissolved, when I am dissolved! O how strong and unreasonable a Disease is this inordinate SELFISHNESS! Is not *God's Will* infinitely better than mine? And fitter to be fulfilled: Choose the fulfilling of his *Will*, and thou shalt always have thy choice: If a Man be well that can always have his will, let this always be thy *Will*, that *God's Will* may be done, and thou shalt always have it.

Lord, let thy Servant *Depart in Peace*: even in *Thy Peace*, which passeth understanding, and which Christ the Prince of Peace doth give, and nothing in the World can take away! O give me that *Peace* which becometh a Soul, which is so near the Harbour, even the World of endless PEACE and LOVE! where perfect UNION (such as I am capable of) will free me from all the sins and troubles, which are caused by the convulsions, divulsions, and confusions of this divided SELFISH World. Call home this Soul by the encouraging Voice of Love, that it may joyfully hear, and say, It is my *Fathers Voice*: Invite it to thee by the heavenly Messenger: Attract it by the *tokens* and the *foretastes* of Love: The Messengers that invited me to the *Feast of Grace*, compelled me to come in without constraint: Thy effectual call did make me willing: And is not *Glory* better than preparing Grace? Shall I not come more *willingly* to the *Celestial Feast*? What was thy Grace for, but to make me *willing* of *Glory*, and the way to it? Why didst thou dart down thy Beams of Love, but to make me Love thee, and to call me
up

up to the everlasting Center ! Was not the *Feast* of of Grace, as a Sacrament of the Feast of Glory : Did I not take it in remembrance of my Lord until he come ? Did not he that told me, *All things are ready*, tell me also that *He is gone to prepare a place for us*, and it is *his will* that we shall be with him and see his Glory. They that are *Given* him, and *Drawn* to him by the Father on Earth, do come to Christ: *Give* now and *Draw* my *Departing Soul* to my Glorified Head : And as I have Glorified thee on Earth in the measure that thy Grace hath prevailed in me, pardon the sins by which I have offended thee, and Glorify me in the beholding and participation of the Glory of my Redeemer ; come Lord Jesus, come quickly with fuller *Life*, and *Light*, and *Love*, into this too *Dead*, and *Dark*, and *Disaffected Soul*, that it may come with joyful willingness unto thee.

§ 13. Willingly Depart O lingering Soul ! It is from a *Sodom*, though in it there be righteous *Lots*, who yet are not without their woful blemishes ! Hast thou so oft groaned for the general blindness and wickedness of the World, and art thou loth to leave it for a better ? How oft wouldst thou have rejoiced to have seen but the dawning of a Day of Universal *Peace* and *Reformation* ? And wouldst thou not see it, where it shineth forth in fullest Glory ? Would a light at Midnight have pleased thee so well : Hast thou prayed and laboured for it so hard ? And wouldst thou not see the Sun ? Will the things of Heaven please thee no where but on Earth, where they come in the least and weakest influences, and are terminated in gross, terrene, obscure, and unkind recipients ? Away, away, the vindictive Flames are ready to consume this sinful World ? Sinners that blindly rage in sin, must quickly rage in the effects of

sin, and of God's Justice: The pangs of Lust, prepared for these pangs! They are treasuring up wrath against this Day: Look not then behind thee: Away from this unhappy World! Press on unto the Mark, *Phil. 3. Looking towards, and hastning to the coming of the Day of God, 2 Pet. 3. 10, 11, 12.*

As this World hath used thee, it would use thee still, and it will use others? If thou hast sped well in it, no thanks to it, but unto God! If thou hast had manifold deliverances, and marvellous preervations, and hast been fed with Angels food, love not this Wilderness for it, but God and his Angel which was thy Guide, Protector and Deliverer.

And hath this troublesome Flesh been so comfortable a companion to thee, that thou shouldst be so loth to leave it? Have thy pains, thy weariness, thy languishings, thy labours, thy cares and fears about this Body, been pleasing to thee? And art thou loth that they should have an end? Didst thou not find a need of patience to undergo them? And of greater Patience than *man's Nature* gave thee? And canst thou hope now for *better*, when Nature faileth, and that an aged, consumed, more diseased Body, should be a pleasanter habitation to thee, than it was heretofore? If from thy youth up it hath been both a *tempting* and a *troubling* thing to thee, surely though it be less *tempting*, it will not be less *troubling*, when it is falling to the Dust, and above ground inviteth of the Grave! Had things sensible been never so pleasant in thy youth, and hadst thou glutted thy self in health with that sort of delight, in Age thou art to say by Nature, *I have no pleasure in them.* Doth God in great Mercy make *pain* and *feebleness* the Harbingers of Death, and wilt thou not understand their business? Doth he mercifully before hand take away the pleasure

of all fleshy things, and worldly vanities, that there may be nothing to relieve a departing Soul, (as the shell breaketh when the Bird is hatched, and the Womb relaxed when the Infant must be Born;) and yet shall we stay when nothing holdeth us, and still be loth to come away? Wouldst thou dwell with thy beloved Body in the Grave, where it will rot and stink in loathsome darkness? If not, why should it now in its painful languor, seem to thee a more pleasant habitation than the glorious presence of thy Lord? In the Grave it will be at rest, and not tormented as now it is, nor with at Night, O that it were Morning; nor say at Morning, when will it be Night? And is this a dwelling fit for thy delight? Patience in it while God will so try thee, is thy duty? But is such *Patience* a better and sweeter life, than *rest* and *joy*?

§ 14. But alas, how deaf is *Flesh* to *Reason*? Faith hath the Reason which easily may shame all contrary Reasoning; but *sense* is *unreasonable*, and especially this inordinate tenacious *Love* of present Life. I have Reason enough to be willing to depart, even much more *willing* than I am: O that I could be as *willing* as I am convinced, that I have Reason to be? Could I *Love* God as much as I *know* that I *should Love him*, then I should *desire* to *depart* and to *be with Christ*, as much as I *know* that I *should desire* it: But God in Nature hath here laid upon me some necessity of *oversation*, (though the inordinateness came from sin:) Else Christ had not so *feared*, and deprecated the Cup: Death must be a penalty, even where it is a gain! and therefore it must meet with some unwillingness: Because we *willingly* sinned, we must *unwillingly* suffer! The Gain is not the pain or dissolution in itself, but the happy consequents of it.

All the Faith and Reason in the World, will not make Death to be no penalty, and therefore will not take away all *unwillingness*. No Man ever yet Reasoned or Believed himself into a Love of *Pain* and *Death* as such: But seeing that the gain is unspeakably Greater than the *Pain* and *Loss*, Faith and Holy Reason may make our *willingness* to be Greater than our *unwillingness*, and our *Hope* and *Joy*, than our *Fear* and *Sorrow*: And it is the deep and effectual notice of *Goodness* which is God's way in Nature and Grace, to change and draw the *Will* of Man: Come then my Soul, and Think believingly what is *BEST* for thee: And wilt thou not *Love* and *Desire* most, that which is certainly the *BEST*?

To Depart and to be with Christ is far better (or rather to be chosen.)

§ 1. TO say and bear that it is far better to be with Christ, is not enough to make us willing; *Words* and *Nations* are such instruments as God useth to work on Souls, but the *convincing*, *satisfying*, *powerful Light*, and the *inclining Love* are other things. The Soul now operateth *ut forma hominis*, on and with the Corporeal Spirit and Organs; and it perceiveth now its own perceptions; but it is a stranger to the *Mode* of its future Action, when it is separated from the Body, and can have no *formal* conception of such conceptions as yet it never had. And therefore its Thoughts of its future state, must be Analogical and General, and partly strange. But *General notices* when certain may be very powerful, and satisfy us in so much as is needful to our consent, and to such a measure of Joy as is suitable to

this

this earthly state. And such *notices* we have from the Nature of the Soul, with the Nature of God, the course of Providence, and Government of Mankind, the internal and external conflicts which we perceive about Mens Souls, the Testimony and Promises of the Word of God, the Testimony of Conscience, with the Witness of the sanctifying Spirit of Christ, and in it the Earnest and the foretast of Glory, and the beginnings of Life eternal here; of all which I have before considered.

§ 2. The Socinians who would interpret this of the state of Resurrection only, against plain evidence violate the Text: Seeing Paul expressly speaketh of *his Gain by Death*, which will be his abode *with Christ*, and this upon his *departure* hence: which in 2 Cor. 5. 7, 8. he calleth, his being *absent from the Body*, and *present with Lord*: And Christ to the penitent Thief calleth his being *with him in Paradise*. And Luke 16 in the Parable of the Steward, Christ intimateth to us, that wise preparers when they go hence are received into the Everlasting habitations; as he there further tells us *Lazarus* was in *Abramams bosom*.

§ 3. Goodness is *primaria & mensurans vel secundaria & mensurata*: The first is God's perfect Essence and Will. The second is either *properly and simply Good*, or *Analogical*. The former is the Creatures conformity to the Will of God, or its *Pleasingness* to his will: The later is, 1. The *Greater*, which is the *wellfare* or perfection of the Universe. 2. The *Lesser*, which is the Perfection of the *several parts* of the Universe, either 1. In the nobler respect, as they are *Parts* contributing to the Perfection of the *whole*; or 2. In the lower respect, as they are *Perfect* or *Happy* in themselves; or 3. In the *lowest* respect of all, as they are *good*.

good to their fellow Creatures which are below themselves.

§ 4. Accordingly, *It is far better to be with Christ,*
 I. Properly and simply, as it is the fulfilling of God's
will. II. Analogically, as it tendeth to the *Perfection*
 of the *Universe* and the *Church*. III. And as it will
 be our own good or felicity. IV. And as it will be Good
 to our inferior fellow Creatures; though this last be
 most questionable, and seemeth not included in the
 meaning of this Text: Somewhat of these in order.

§ 5. I. It is an odious effect of Idolatrous SELFISH-
 NESS, to acknowledge no Goodness above our own
 FELICITY, and accordingly to make the Goodness of
 God to be but formally his *Usefulness*, *Benevolence* and
Benevolence to his Creatures, which is by making the
 Creature the ultimate End, and God but the *Means*, to
 make the Creature to be God, and deny God indeed,
 while we honour his Name: As also it is, to acknow-
 ledge no higher goodness formally in the Creature, than
 its own felicity as such: As if neither the *pleasing* of God's
 Will, nor the *Perfection* of the Church and World,
 were better than we are: We are not of our selves, and
 therefore we are not chiefly for our selves, and there-
 fore we have a *higher Good* to Love.

That is *simply Best* which God *willeth*. Therefore to
 Live here is *Best* whilst I do live here: and to depart is
best when the time of my departure cometh: That is *Best*
 which is, (which is the work of God:) The World
 cannot be *Better* at this *Instant* than it is, nor any thing
Better (which is of God:) because it is as he *willeth*
 it to be: But when God hath changed them, it will
 then be *Best* that they are changed: Were there no
 other Good in my departure hence, but this *simple*
 Good, the fulfilling of God's will, my Reason telleth me
 that I should be fully satisfied in it: But there is also a
 subordinate sort, of Good.

§ 6. II. For my change will tend to the perfection of the *Universe*: even that *Material Good* or Perfection, which is its Aptitude for the use to which God hath created and doth preserve it. As all the parts, the modes, the situation, the motions of a Clock, a Watch, or other such Engine do to the ends of the Artificer. Though God hath not told me particularly, *Why every Thing*, and *Made* and *Motion* is as it is, I know it is all done in perfect Wisdom, and suited to its proper use and end: If the Hen or Bird knoweth how to make her nest, to lay her Eggs secretly together, when and how to sit on them till they are hatched, and how to feed them and preserve them, and when to forsake them, as sufficient for themselves without her help, &c. If the Bee know when, and whence, and how to gather her Honey and Wax, and how to form the repository Combs, and how to lay it up, and all the rest of her marvellous Oeconomy, shall I think that God doth he knoweth not what, or what is not absolutely the best? Doth he want either *Skill*, or *Will*, or *Power*?

And should the Stone grudge to be hewed, the Brick to be burnt, the Trees to be cut-down, and sawed and framed, the Lead and Iron to be melted, &c. when it is but to form an useful Edifice, and to adapt and compose every part to the perfecting of the whole.

Shall the Waters grudge that they must glide away, and the Plants that they must die, and half die every Winter, and the Fruit and Flowers that they must fall, or the Moon that it must have its changing motions, or the Sun that it must set and rise so oft, &c. when all is but the action and order which maketh up that harmony and perfection which was designed by the Creator, and is pleasing to his will.

§ 7. III. But lawful *self-love* is yet further herein gratified: The *Goodness* expressed in the Text, is that Analogical subordinate Good, which is *mihi Bonum, my own Felicity*, and that which *tendeth thereunto*: It is most Reasonable to Love God best, and that next which is likest him (if known :) And why should it not be the easiest and the sweetest: But experience findeth it so easy to Love our selves, that certainly if I firmly Believe that it is best for me, I shall Desire to depart and be with Christ. And have I not reason to believe it?

§ 8. The Reasons of it I will consider in this order: I. The general Reason from the *Efficients* and the *Means*. II. The *Final* Reasons. III. The constitutive Reasons from the state of my *Intellect*; and its Action and Fruition there. IV. The constitutive Reasons from the state of my *Will*. V. The constitutive Reasons from my practice there, leaving out those which the Resurrection will give me, because I am speaking but of my present departure unto Christ.

§ 9. And 1. That is best for me, which Love itself, my heavenly Father designeth and chooseth for my good: I hope I shall never dare to think or say, that he is mistaken, or that he wanted *Skill* or *Love*: Or that I could have chosen better for my self than he doth, if he had left all to my choice. Many a time the *wisdom* and *good-will* of God, hath crossed my foolish rebellious will on Earth: And afterward I have still perceived that it was best; usually for my self, but always for a higher good than mine. It is not an *Enemy*, nor a *Tyrant* that made me, that hath preserved me, and that calls me hence. He hath not *used* me as an *Enemy*: The more I have tried him, the better I have found him: Had I better obeyed his *Ruling will*, how happy had I been: And is not his *disposing* and *rewarding will*

is good? Man's work is like Man, and evil corrupteth it; but God's work is like God, and uncorrupted: If I should not die till my *dearest Friend* would have it, much more till I my self would choose it (not constrained by misery) I should rejoyce, and think my life were safe! O foolish sinful Soul, if I take it not to be *far better* to be at *God's choice* than at my own or any Mans! And if I had not rather that he choose the time than I.

Be of good cheer then O my Soul; it is thy Fathers voice that calls thee hence: His voice that called thee into the World, and bid thee live, that called thee out of a state of sin and death, and bid thee live hereafter unto him: That called thee so oft from the Grave, and forgiving thy sins, renewed thy strength, restored thee to the comforts of his House and Service; and hath so graciously led thee through this howling Wilderness, and brought thee almost to the sight of the promised Land. And wilt thou not willingly go, when infinite fatherly Love doth call thee? Art thou not desirous of his presence? Art thou afraid to go to him who is the only cure of thy fears? What was it but this Glory to which he did (finally) Elect thee? Where dost thou read that he *Elect*ed thee to the Riches and Honours of this World: or to the pleasures of the Flesh? But he *Elect*ed us in Christ to the heavenly Inheritance, *Eph. 1. 3, 4, &c.* Indeed he *Elect*ed thee also to bear the Cross, and to manifold sufferings here: But is it that which thou preferrest before the Crown? That was but as a *Means* unto the Kingdom, that thou mightest be conformed to Christ, and reign with him when thou hast suffered with him. If God *choose* thee to blessedness, refuse it not thy self, nor behave thy self like a refuser.

§ 10. 2. And surely that state is my *Best* which my *Saviour* purchased and *promised* me as best : As he bought me not *with* Silver and Gold, so neither *to* Silver and Gold ? Did he live and die to make me Rich or advanced in the World ? Surely his Incarnation, Merits, Sacrifice and Intercession had a low design if that were all ! And who hath more of these than they that have least of Christ : But he purchased us to an incorruptible Crown ; to an Inheritance undefiled, that fadeth not away, reserved in Heaven for us, that are kept by God's Power through Faith unto Salvation, 1 Pet. 1. And is it Heaven that cost so dear a price for me, and is the End of so wonderful a design of Grace, and shall I be unwilling now to receive the gift ?

§ 11. 3. That sure is *Best* for me, for which God's *Holy Spirit* is preparing me : That for which he is given to believers : And that which is the End of all his holy Operations on my Soul. But it is not to *Love the World* that he is persuading me from Day to Day ; but to come off from such Love, and to set my Heart on the things above. Is it to love this life and fleshly interest, this Vanity and Vexation, or rather to love the invisible Perfection, that this blessed Spirit hath done so much to work my Heart ? And would I now undo all, or Cross and frustrate all his Operations ? Hath Grace been so long preparing me for Glory, and shall I be loath to take possession of it ? If I am not willing I am not yet sufficiently prepared ?

§ 12. 4. If Heaven be not better for me than Earth, God's *Word* and *Ordinances* have been all in vain ? Surely that is my *Best*, which is the Gift of the Better Covenant, and which is secured to me by so many sealed Promises, and which I am directed to by so many sacred

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Precepts, Doctrines, and Examples; and for which I have been called to *hear*, and *read*, and meditate, and pray, and Watch so long: Was it the interest of the Flesh on Earth, or a longer life of worldly Prosperity, which the Gospel Covenant secured to me; which the Sacraments and Spirit Sealed to me: Which the Bible was written to direct me to, which Ministers preached to me: Which my Books were written for: Which I prayed for, and for which I served God: Or was it not for his Grace on Earth, and Glory in Heaven: And is it not better for me to have the End of all these means, than lose them all, and lose my hopes: Why have I *used* them, if I would not attain their End?

§ 13. 5. That is my *Best* state, which all the Course of God's *Fatherly Providences* tend to: All his sweeter Mercies, and all his sharper corrections are to make me partaker of his Holiness, and to Lead me to glory in the way that my Saviour and all his Saints have gone before me: All things work together for the best to me, by preparing me for that which is best indeed. Both calms and storms are to bring me to this harbour: If I take them but for themselves, and this present life, I mistake them, and understand them not; but unthankfully vilifie them, and lose their End, and life and sweetness: Every word and work of God, every Days mercies, and changes, and Usages, do look at Heaven, and intend Eternity: God leadeth me no other way: If I follow him not, I forsake my hope in forsaking him: If I follow him, shall I be unwilling to be at home, and come to the End of all this way?

§ 14. 6. Surely that is Best for me, which God hath required me principally to *value*, *love*, and *seek*,
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and that as the business of all my life, referring all things else thereto: That this is my *Duty*, I am fully certain, as is proved elsewhere and before. Is my business in the World only for the *things* of this World? How vain a Creature then were Man; and how little were the difference between waking and sleeping? Life and Death: No wonder if he that believeth that there is no Life but this, to seek or hope for, do live in uncomfortable despair, and only seek to palliate his misery with the brutish pleasures of a wicked life, and if he stick at no villany which his fleshly Lusts incline him to: Especially *Tyrants* and *Multitudes* who have none but God to fear. And it is my *certain duty* to seek Heaven with all the fervour of my Soul, and diligence of my life: And is it not Best to find it?

§ 15. 7. That must needs be *Best* for me, which *all other things* must be *forsoaken* for: It is folly to forsake the *Better* for the *worse*: But *Scripture*, *Reason*, and *Conscience* tell me, that all this World, when it stands in competition or opposition, should be forsaken for Heaven; yea, for the least hopes of it: A *possible everlasting Glory* should be preferred before a certainly perishing Vanity: I am sure this life will shortly be *nothing* to me; and therefore it is next to nothing now. And must I forsake all for my everlasting Hopes, and yet be unwilling to pass unto the possession of them.

§ 16. 8. That is like to be our *Best*, which is our *Naturest* state: Nature carrieth all things towards their perfection: Our Apples, Pears, Grapes and every Fruit is *Best* when it is ripe: And though they then hasten to corruption, that is, through the incapacity of the corporeal materials, any longer to retain the Vegetative Spirit, which is not annihilated at its separation, and being not made for its *own* felicity, but for *Mans*, in
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ripeness is the state in which Man useth it, before it doth corrupt; of itself that its corruption may be for his nutriment; and the *Spirits* and best *matter* of his said food doth become his very substance. And doth God cause Saints to grow up unto *ripeness*, only to perill and drop down unto useless rottenness? It is not credible. Though our Bodies become but like our filthiest excrements, our Souls return to God that gave them: And though he need them not, he useth them in their separated state; and that to such *heavenly* uses, as their heavenly Maturity and Mellowness hath disposed them. Seeing then Love hath ripened me for itself, shall I not willingly drop into its hand?

§ 17. 9. That is like to be the *Best* which the *Wise* and *Holiest* in all Ages of the World have preferred before all, and have most desired: And which also almost all Mankind do acknowledge to be best at last. It is not like that all the Best men in the World should be most deceived, and be put upon fruitless labour and sufferings by this deceit, and be undone by their duty; and that God should by such deceits rule all or almost all Mankind? And also that the common notices of humane Nature, and Consciences last and closest documents, should be all in vain. But it is past all doubt, that no men usually are *worse*, than those that have no Belief or Hopes of any Life but this: And that none are so *Holy*, *Just*, and *Sober*, so charitable to others, and so useful to Mankind, as those that firmly believe and hope for the state of immortality: And shall I fear that state which all that were wise and holy, in All Ages, have preferred and desired?

§ 18. 10. And it is not unlike that my *Best* state is that which my greatest *Enemies* are most against. And how much Satan doth to keep me and other men from
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Heaven,

Heaven, and how much worldly Honour, and Pleasure, and Wealth he could afford us to accomplish it, I need not here again be copious in reciting, having said so much of it elsewhere. And shall I be

* Trem. of Infidelity. towards my self, so much of Satans mind: He would not have me come to Heaven: And shall I also be unwilling?

All these things tell me, that *It is Best* to be with Christ.

II. The Final Reasons.

§ 1. II 1. Is it not far better to dwell with GOD in Glory, than with sinful men in such a World as this? Though he be every where, his Glory, which we must behold to our Felicity, and the perfecting Operations and Communications of his Love, are in the glorious World, and not on Earth. As the Eye is made to see the Light, and then to see other things by the Light, so is mans mind made to see God, and to Love him, and other things as in, by, and for him. He that is our beginning is our end: And our *End* is the first Motive of all Moral action, and for It, it is that all means are used. And the *End* attained is the *Rest* of Souls! How oft hath my Soul groaned under the sense of *Distance*, and *Darkness*, and *Esfrangeness* from God! How oft hath it looked up, and gasped after him, and said, O when shall I be nearer and better acquainted with my God? *As the Heart panteth after the water Brooks, so panteth my Soul after thee O God: My Soul thirsteth for God, for the living God: When shall I come and appear before God?* Psa. 42. 12. And would I not have my Prayers heard, and my desires granted? What else is the sum of law.

lawful Prayers, but God himself? If I desire any thing more than God, what fruitfulness is in those desires, and how sad is their signification? How oft have I said, *Whom have I in Heaven but Thee, and where is none on Earth I desire beside Thee?* Is it good for me to draw near to God, *Psal. 73. 29* & 8. Woe to me, if I did dissemble: If not, Why should my Soul draw back? Is it because that Death stands in the way? Do not my fellow Creatures die for my daily Food? And is not my passage secured by the Love of my Father, and the Resurrection and Intercession of my Lord? Can I see the Light of heavenly Glory, in this darksome shell and womb of Flesh?

§ 2. All Creatures are more or less excellent and glorious, as God is more or less *Operative* and *resultant* in them, and by that *Operation* communiceth most of himself unto them: Though he be immensurable and indivisible, his Operations and Communications are not equal: And that is said to be *Nearer* to Him, which hath most of those Operations on it, and that without the intervenient causality of any second created Cause; and so all those are in their Order *Near unto him*, as they have *Noblest Natures*, and fewest intervenient Causes; far am I from presuming to think that I am or shall be the Best and Noblest of God's Creatures, and so that I shall be so near him, as to be under the influx of no second or created Causes; (of which more anon.) But to be as *Near* as my Nature was ordained to approach, is but to attain the End and Perfection of my Nature.

§ 3. And as I must not look to be the *Nearer* to Him, as he is the *first Efficient*, no more must I as he is the *first Dirigent* or governing Cause: As now I am under the government of his Officers on Earth, I look for

ever to be under *subgovernours* in Heaven: My glorified Saviour must be my Lord and Ruler; and Who else under him I know not: If Angels are not equal in Perfection, nor as is commonly supposed equal in Power, nor without some regimental order among themselves, I must not conclude that no created Angel or Spirit, shall have any government over me: But it will be so Pure and Divine, as that the blessed Effects of God's own Government will be sweetly powerful therein. If the Law was given by Angels, and the Angel of God was in the burning Bush, and the Angel conducted the People through the Wilderness, and yet all these things are ascribed to God, much more near and glorious will the Divine Regiment there be, whoever are the Administrators.

§ 4. And as I must expect to be under some created *Efficient* and *Dirigent* Causes there, so must I expect to have some *subordinate Ends*: Else there would not be a proportion and harmony in causalities; whatever nobler Creatures are *above me*, and have their *Causalities* upon me, I must look to be *finally* for those nobler Creatures. When I look up and think what a world of glorious Beings are now over me, I dare not presume to think that I shall *finally* any more than *Receptively*, be the *Nearest unto God*, and that I am made for *None* but *Him*. I find here that I am made, and ruled, and sanctified, for the *Publick* or *Common Good* of many as *above my own* (of which I am past doubt:) And I am sure that I must be *finally* for my glorified Redeemer; and for what other Spiritual Beings or Intelligences that are above me, little do I know: And God hath so ordered all his creatures, as that they are mutually *Ends* and *Means* for and to one another, though not in an Equality, nor in the same respects. But whatever nearer Ends there will be, I am sure that he who is the *first*
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Efficient and Diligent, will be the *ultimate final Cause*. And I shall be in this respect as near him, as is due to his rank and order of my Nature. I shall be useful to his Ends which are answerable to my Perfection.

§ 5. And if it be the honour of a Servant to have an honourable Master, and to be appointed to the most honourable work: If it be some honour to a Horse above a Swine, or a Worm, or Fly, that he serveth more nearly for the use of Man, yea for a Prince, will it not be also my advancement to be ultimately for God, and subordinately for the highest created Nature, and this in such Services as are suitable to my Spiritual and Heavenly State?

§ 6. For I am far from thinking that I shall be above Service, and have none to do! For *Activity* will be my Perfection and my Rest: And all such *Activity* must be *Regular in harmony and order of Causes*, and for its proper use. And what though I know not now fully *what service* it is that I must do? I know it will be good, and suitable to the blessed state which I shall be in: And it is enough that God and my Redeemer know it; and that I shall know it in due time, when I come to practice it: (of which more afterward.)

§ 7. The inordinate Love of this *Body and present composition* seduceth Souls to think that all their use and work is for its maintenance and prosperity, and when the Soul hath done that, and is separated from Flesh, it hath nothing to do, but must lie idle, or be as nothing, or have no considerable work or pleasure: As if there were nothing in the whole World, but this little fluid mass of matter, for a Soul to work upon? As if itself, and all the Creatures, and God were nothing, or no fit Objects for a Soul? And why not hereafter as well as now? Or as if that which in our compounded state,

doth Operate on and by its Organs, had no other way of Operation without them? As if the Musician lost all his power, or were dead, when his Instrument is out of tune or broken, and could do nothing else but play on that? As if the fiery part of the Candle were annihilated or transmutate (as some following Philosophers imagine) when the Candle goeth out, and were not fire, and in *action* still: Or as if that Sun beam which I shut out, or which passeth from our Horizon, were annihilated, or did nothing, when it shineth not with us? Had it no other individual to illuminate or to terminate its beams or action, were it nothing to illuminate the common Air? Though I shall not always have a Body to Operate on and upon, I shall always have God, and a Saviour, and a world of fellow-Creatures; and when I shine not in this Lanthorn, and see not by these Spectacles, nor imaginarily in a Glass, I shall yet see things suitable *intusively* and as *Face to Face*. That which is essentially Life (as a Living Principle) will Live: And that which is essentially an *Active, Intellective, Volitive* principle, force and *Virtus*, will still be such while it is itself, and is not annihilated or changed into another thing? (which is not to be feared.) And that which is such can never want an Object, till all things be annihilated.

§ 8. Reason assureth me, that were my will *nothing* what it should be, and fully obsequious herein to my understanding, to fulfil Gods will would be the fulfilling my own will (for my will should perfectly comply with His) and to please him perfectly would be my perfect pleasure: And it is the unreasonable adhesion to this Body, and sinful selfishness, which maketh any one think otherwise now. I am sure that my Soul shall Live (for it is Life itself) and I am sure that I shall live to
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God, and that I shall *fulfil* and *please* his blessed will ; and this is (as such) incomparably better than my *Felicity* (as such :) And yet so far as I am *pleased* in so doing, it will be my *Felicity*.

§ 9. I begin now to think, that the *strange Love* which the *Soul* hath to *this Body*. (so far as it is not inordinate) is put into us of God, partly to signify to us the *great Love which Christ hath to his Mystical Political Body*, and to every member of it, even the least : He will gather all his Elect out of the World, and none that come to him shall he shut out, and none that are given him shall be lost : As his *Flesh* is to them *Meat* indeed, and his *Blood* is to them *Drink* indeed, and he nourisheth them for *Life eternal* : (His *Spirit* in them, turning the *Sacrament*, the *Word*, and *Christ himself in esse objective* as Believed in, into *Spirit* and *Life* to us, as the *Soul* and our *Natural Spirits* turn our food into *Flesh*, and *Blood*, and *Spirit*, which in a *dead Body*, or any *lifeless repository*, it would never be ;) so as we delight in the ease and prosperity of our *Body* and each *Member*, and have pleasure in the pleasant food that nourisheth it, and other pleasant Objects which accommodate it ; Christ also delighteth in the welfare of his Church and of all the Faithful, and is pleased when they are fed with good and pleasant Food, and when hereby they prosper : *Christ Loveth the Church*, not only as a Man must love his Wife, but as we Love our Bodies ; And no Man ever hated his own *Flesh*, Eph. 5 : 27, &c. And herein I must allow my Saviour the pre-eminence, to overgo me in powerful faithful Love ! He will save me better from pain and death, than I can save my Body ; and will more inseparably hold me to himself : If it please my Soul to dwell in such a House of Clay, and to operate on so mean a thing as *Flesh*, how

greatly will it please my glorified Lord, to dwell with his glorified Body, the triumphant Church, and to cherish and bless each Member of it? It would be a kind of death to Christ to be separated from his Body, and to have it die: Whether *Augustine* and the rest of the Fathers were in the right or no, who thought that as our Bodies do not only shed their Hairs, but by sicknesses and waite lose much of their very Flesh, so Christ's *Militant Body* doth not only lose Hypocrites, but also some living justified Members, yet certain it is that confirmed Members, and more certain that glorified Members shall not be lost! Heaven is not a place for Christ or us to suffer such loss in. And will Christ love me better than I love my Body? Will he be loth to lose me than I am to lose a Member or to die? Will he not take incomparably greater pleasure in animating and *actuating* me for ever, than my Soul doth in animating and *actuating* this Body? O then let me long to be with him? And though I am naturally loth to be absent from the Body, let me be by his Spirit more unwilling to be absent from the Lord? And though I would not be unclothed had not sin made it necessary, let me groan to be clothed upon with my heavenly Habitation, and to become the delight of my Redeemer, and to be perfectly loved, by Love itself.

§ 10. And even this blessed *Receptivity* of my Soul, in terminating the Love and Delight of my glorified Head, must needs be a felicity to me! The insensible Creatures are but *Beautified* by the *Shew* communication of its Light and Heat; but the *sensitives*, have also the *Pleasure* of it? Shall my Soul be *senseless*? will it be a Clod or Stone? Shall that which is now the form of be then more Lifeless, Senseless, or uncapable than the form of Brutes is now? Doubtless it will be

a living, perceiving, sensible Recipient, of the felicitating Love of God and my Redeemer? I shall be loved as a living Spirit, and not as a dead and senseless thing, that doth not comfortably perceive it.

§ 11. And if I must rejoice with my fellow Servants that rejoice, shall I not be glad to think that my blessed Lord will rejoice in me, and in all his glorified Ones? Union will make his pleasure to be much mine? And it will be aptly said by him to the faithful Soul, *Enter thou into the Joy of thy Lord*, Mat. 25. 21. His own active Joy, will objectively be Ours, as Ours will be Efficiently His (or from Him.) Can that be an ill condition to me, in which my Lord will most rejoice? It is Best to Him, and therefore Best to me.

§ 12. And the heavenly Society will joyfully welcome a Holy Soul. If there be now Joy to Heaven among the Angels for one Sin-
ner that Repents (who hath yet so little Holiness and so much Sin :) What joy will there be over a perfected glorified Soul! Surely if Our Angels were to behold our Father's Face, they will be glad in Season of our Company: The Angels that carried Isaac to Abraham's Bosom, no doubt rejoiced in their work and their success. And is the Joy of Angels and the heavenly Host as nothing to me? Will not Love and Union make their Joy to be my own: if Love here must make all my Friends and Neighbours comforts to become my own? And as their Joy according to their Perfection, is greater than any that I am now capable of, so the participation of so great a Joy of theirs, will be far better than to have my little separated apartment. Surely that will be my best condition which Angels and blessed Spirits will be best pleased in; and I shall rejoice most in that which they most rejoice in.

III. The Constitutive Reasons from the Intellectual state.

III. § 1. Though the Tempter would persuade men, because of the case of Infants in the Womb, Apoplectick's, &c. that the *understanding* will be but an unactive Power when separated from these corporeal Organs, I have seen before sufficient Reasons to repel this temptation. I will suppose that it will not have *such a mode of Conception* as it hath now by these Organs: But, 1. The Soul will be still essentially a *Visual Intellectual substance*, disposed to act naturally, and that is, to those acts which it is *formally inclined to* (as fire to illuminate and heat,) And as it cannot *die* (while it is what it is in Essence) because it is *Life itself*, that is, *The Visual substance*; so it cannot but be *Intellective* (as to an *Inclined Power*,) because it is such *Essentially* (though God can change or annihilate any thing if he would.) 2. And it will be among a world of Objects. 3. And it will still have its dependence on the *first cause*, and receive his continual actuating influx. 4. And no Man can give the least shew of true Reason, to prove that it shall cease *sensation*, (whether the *sensitive Faculties* be in the *same substance* which is *Intellective*, which is most probable, or in *one conjunct* as *locus imaginis*) though the *Species* and *Modes* of Sensation cease which are denominated from the various Organs. 5. Yea, no Man can prove that the departing Soul doth not carry with it its *ignominious Spirits*, which in the Body it did immediately actuate: (If it were never

ver so certain that those Greek Fathers were mistaken (as well as Hippocrates) who took the Soul itself to be a *sublime Intellectual Fire*.

And as to the Objection, some hold that the Soul preexisted before it was in the Body; others and most that it is then received its first being. If the first were true, it would be true that the Soul had its Intellectual Activity before, although the Soul itself incorporate something but it not, because it Operate but as *forma humana*, (and its Oblivion they take to be part of its penalty :) And they that think it a *radius* of the *Anima mundi* vel *systematis* must think that then it did Intellectually animate *hunc mundum*, vel *mundi partem*; And to do so again is the worst they can conjecture of it: As the rays of the Sun which heat a burning Glass, and by it set a Candle on fire, are the same rays still diffused in the Air, and illuminating, heating and moving it, and terminated on some other Body, and not annihilated or debilitated when their contracted Operation ceaseth by breaking the Glass or putting out the Candle: And as the Spirit of a Tree still animates the Tree, which it reviveth from the Leaves and lets them fall. But this being an unproved imagination of mens own Brains, we have no further use of it, than to confuse themselves. But if the Soul existed not till its incorporation, what wonder if it Operate but as *forma*, when it is united to the Body for that use? What wonder if its initial Operations like a spark of Fire in Tinder, or the first lighting of a Candle, be weak and scarce by us perceivable? What wonder if it operate but to the uses that the Creation did appoint it; and first as *vegetative* fabricate its own Body as the Makers instrument, and then feel, and then understand? And what wonder if it Operate no further than Objects are admitted? And therefore what

what wonder if in Apoplexies, &c. such Operations are intercepted? But the departing Soul is, 1. in its *Maturity*. 2. No more united to this Body, and so not confined to sense and imagination in its Operations, and the admission of its Objects. 3. And it is *substantia meriti*, and as a governed subject is ordinate to its reward; which it was not capable of receiving in the Womb or in an Apoplexy. And as we have the Reason before alledged to hold, 1. That it shall not be annihilated. 2. Nor dissolved. 3. Nor lose its essential Faculties or Powers. 4. Nor those essential Powers be continued useless by the wise and merciful Creator, though by *Natural revelation* we know not in what manner they shall act; whether on *any other Body*, and by *what conjunction*, and *how far*; so by *Supernatural Revelation* we are assured, that there is a reward for the Righteous, and that holy Souls are still members of Christ, and live because he liveth, and that in the Day of their departure they shall be with him in Paradise, and being absent from the Body, shall be present with the Lord; and that Christ therefore died, rose and revived that he might be Lord both of the Dead and of the Living, that is, of those that being Dead, hence do Live with him, and of those that yet live in the Body: For he that said, *God is not the God of the dead but of the Living*, that is, stands not related to them as his People as a King to Subjects, is not himself the Lord of the absolute Dead, but of the Living.

Therefore (as *Contarenius* against *Pomponatius de Immortal. Anim.*: saith) the Immortality of the Soul is provable by the Light of Nature, but the manner of its future Operation must be known by Faith. And blessed be the Father of Spirits, and our Redeemer, who hath sent and set up this excellent Light by which we see further than purblind Infidels can do.

§ 2. But I deny not but even the Scripture itself, doth tell us but little of the *Manner* of our Intellection when we are out of the Body; and it is not improbable that there is more Imperfection in this *Mode* of Notional, Organical, Abstractive knowledge which the Soul exerciseth in the Body, than most consider of: And that as the Eye hath the visive Faculty in sleep, and when we wink, and an internal action of the visive Spirits (no doubt,) and yet seeth not any thing without, till the Eyelids are opened, (and was not made to see its own sight,) so the Soul in the Body is as a winking Eye, to all things that are not by the Sense and Imagination intronied or brought within its reach: And whether (*sicut non video visum, neq; facultatem, neq; substantiam videntem, videndo tamen certo percipio me videre*, so it may be said, *Non intelligo immediate ipsam intellectionem, neq; facultatem, aut substantiam intelligentem; Intelligendo tamen certo percipio me intelligere, quia actus Intellectus in Spiritus sensitives operans sentitur* or whether we must further say with *Ockham*, that *Intellectus tum intuitivè tum abstractivè se intelligit* leave to wiser men to judge: But I am very suspicious that the Body is more a Lantern to the Soul, than some will admit; and that this *Lusus notionum secularum*, or abstractive knowledge of Things by Organical Images, Names, and Notions, is occasioned by the Union of the Soul with the Body *ut forma*; and is that Childish knowledge which the Apostle saith shall be done away: And how much of Mans fall might consist in such a knowing of good and evil I cannot tell (or in the overvaluing such a knowledge:) And I think that when vain Philosophy at *Athens* had called the thoughts and desires of Mankind from *great Realities* to the Logical and Philological game at Words and

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Notions, it was *Socrates* his wisdom to call them to more concerning Studies, and *Pauls* greater Wisdom to warn men to take heed of such vain Philosophy, and to labour to know God and Jesus Christ, and the things of the Spirit, and not to overvalue this ludicrous dreaming worldly Wisdom. And if I have none of this kind of Notional childish knowledge when I am absent from the Body, the Glass and Spectacles may then be spared, when I come to see with open Face, (or as face to Face.) Our future knowledge is usually in Scripture called SEEING, *Mat. 5. 8. Blessed are the pure in heart, for they shall see God,* 1 Cor. 13. 12. *We shall see Face to Face,* 1 Joh. 3. 2. *We shall see him as he is,* Joh. 17. 24. *Father, I will that those which thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me, &c.* An *Insuitive* knowledge of all things as in themselves immediately is a more excellent sort of knowledge than this by similitudes, Names and Notions, which our Learning now consisteth in, and is but an Art acquired by many acts and use.

§ 2. If the Sun were, as the Heathens thought it, an *Intellective Animal*, and its emitted rays were *visive*, and when one of those rays were received by prepared *seminall matter* (as in *Insects*) it became the Soul of an inferior Animal, in this case the said ray would operate in that *Insect* or *Animal* but according to the Capacity of the recipient matter; whereas the Sun itself by all its emitted rays would see all things *Intellectually* and with delight, and when that *Insect* were dead, that Ray would be what it was, an *Intellective* *lustrative* emanation: And though the Soul in *Flesh* do not know itself, how it shall be united to Christ and to all other holy Souls and to God himself, nor how near, or just of what sort that union will be, yet united it will

be ;

be; and therefore will participate accordingly of the the universal Light or understanding to which it is united. The Soul now as it is or operateth in the Foot or Hand doth not *understand*, but only as it is and operateth in the Head: And yet the same Soul which is in the *Hand* understandeth in the *Head*; and the Soul operateth not so selfishly or dividedly in the *Hand*, as to repine there because it *understandeth* not there; but it is quiet in that it understandeth in the Head, and performeth its due Operation in the Hand. But this diversity of Operations seemeth to be from the Organs and the Bodies use or need: But Souls dismissed from the Body seem to be as *all Eye*, or *Intuitive Light*. Therefore though it might content us to say that our *Head* *seeth all things*, and *we are united to him*, yet we may say further that *we our selves shall see God, and all things that are meet for us to see.*

§ 4. And seeing it is most certain that the Superior glorious Regions are full of blessed Spirits who do see God and one another, having much more perfect Operations than we have (whose effects we Mortals find here below) why should I that find an *Intellective Nature* in my self, make any doubt of my more perfect Operations when I am dismissed hence (being satisfied that a Soul will not lose its simple Essence.) Either those superiour Spirits have ethereal Bodies to act in (or are such themselves) or not: If they are or have such, why should I doubt of the like; and think that my *Substances* or *Vehicls* will not be according to the Region of my abode. If not, why should I think that my departed Soul may not *know* or *see* without an igneous or ethereal Body or Vehicle, as well as all those worlds of Spirits. And the certainty of *Apparitions*, *Possessions*, and *Witches* do tell us, not only that there are

are such Inhabitants of other Regions, Ordinarily invisible to us, but also that we are in the way to that Happiness or Misery which is in our invisible state.

§ 5. These things reviewed (being partly mentioned before) assuring me that I shall have *actual Intuition* in my separated state, the Region, with the Objects, but above all the Holy Scriptures, will tell me as much as it is meet that I should here know, what it is that I shall intuitively understand. The Apostle, 1 Cor. 13. 10, 11, 12. doth distinguish our *knowing in part* and *knowing Perfectly*, *knowing as a Child*, and *as a Man*, *knowing darkly and enigmatically as in a Glass*, and *knowing Face to Face as we are known*: The great Question is, *When this Time of Perfection is?* Whether

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he mean at *Death*, or at the *Resurrection*. If Dr. Hammond's observation hold that *ayasson* in Scripture, when [*The Flesh or Body*] is not joined with it, signifies that Life which the Soul doth enter upon immediately after our Death, and so that the Soul hath that [*after living*] which is signified by the very word which we Translate *Resurrection*] then it will lead men to think that there is less difference between Man's state at his first departure and at his last Resurrection than most think (even than Calvin himself thought:) But the difference between our *first* and *last* state of *after life* (or *Resurrection*) cannot be now distinctly known. What difference there is now between *Hannah*, *Elijah*, and those who rose at Christ's Resurrection, and the rest of the Saints, even the *Spirits of the perfected Just*, and whether the *first* have as much greater Glory than the rest, as it is conceived that we shall have at the Resurrection above that which immediately followeth Death, what mortal Man can tell? I am past doubt that

that *Flesh and Blood* (formally so called, and not only *ab accidente*, as *sensual*) shall not inherit the Kingdom of God (vid. *Haimonius* in loc.) but that our *Natural Bodies* shall be made *Spiritual Bodies*: And how a *Spiritual Body* differeth from a *Spirit* or *Soul*, I pretend not well to understand, but must stay till God by experience or fuller Light inform me. But surely the difference is not like to be so great, as that a *Soul* in *Flesh* shall know *in part*, and a *Soul* in a *Spiritual Body* shall know *perfectly*, and a *Soul* between both shall not know at all. If it be *Perfection* which we shall have in our *Spiritual Body*, it is like that we are nearer to that *Perfection* (in *Knowledge* and *Felicity*) while we are between both, than we are in the *Flesh*.

§ 6. And sure a *Soul*, that even *Salomon* saith goeth upward, and to God that gave it, is liker to know God, than that which is terminated in *Flesh*, and operateth as *form* according to its capacity and state: And a *Soul* that is *with Christ*, is liker to know *Christ*, and the *Father* in him, than that which is present with the *Body*, and absent from the *Lord*: What less can the *Promise* of being *with him* signify?

§ 7. And, 1. as to the *Kind of Knowledge*, how excellent and more satisfactory a way will that of *Intuition* or *Intellective Sense* be than is our present way of *abstraction*, *Similitudes* and *Signs*: What abundance of *Time*, *Thoughts* and *Labour* doth it cost us now, to learn our *Grammar*, our *Rhetorick*, and our *Logick*? Our *Artes legendi, discendi, & differendi*? To learn our *Wordy Rules* and *Axioms*, in *Metaphysics*, *Physicks*, &c. And when we have learnt them all (if all can be learnt) how little the nearer are many to the knowing of the *signified Realities*? We oft get but a *Set of Words* to play with, to take up our time, and divert

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us from the Matter: Even as Carnal men use the Creatures which signifie God, and are made to lead them up to him, to intangle them and be the greatest and most pernicious diversion of their Souls from God; so do too many Learned men do by their *Organical signal Knowledge*. They use it as men do Cards, and Romances, and Plays, to delight their Phantasies; but they know less of the *Things* that are worth their knowing, than many unlearned Persons do, as I said before. Had not much of the *Athenian* Learning been then a mere Game, for men to play away their precious time at, and to grow proud of, while they were ignorant of saving Realities, Christ and his Apostles had not so much neglected it as they did; nor *Paul* so much warned men to take heed of being deceived by that vain kind of Philosophy; in which he seemeth to me to have greater respect to the universally esteemed *Athenian* Arts, than, as *Dr. Hammond* Thought, to the mere *Gnostick* pretensions.

This poor dreaming signal Artificial Knowledge is,
1. Costly. 2. Uncertain. 3. Contentious. 4. Unsatisfactory, in comparison of Intuitive Knowledge.

1. It is costly, as to the hard labour and precious time, which must be laid out for it, as aforesaid; we grow old in getting us Horses, and Boots, and Spurs for our Journey, and it's well if we begin it at the last: Like a Man that would study the new found Planets, and the shape of *Saturn*, and *Jupiter's Satellites*, and the *Plum Lacream*, &c. and he spends his whole life in getting him the best Tubes or Telescopes, & never useth them to his ends: Or like one that instead of learning to write doth spend his life in getting the best Ink, Paper & Pens: Or rather like one that learneth to *Write* and *Print* exactly, and not to understand what any of his words do signifie. Men take their Spectacles in stead of Eyes.

2. And

2. And when this Learning is got, how uncertain are we whether the words have no ambiguity? Whether they give us the true notice of the *Speaker's* mind, and of the *Matter* spoken of? As I said before, what a *penury*, and yet *redundancy* of words have we? Of how various and uncertain signification? Changed by Custom, or Arbitrary design? Sometime by the Vulgar use, and sometime by Learned men, that being conscious of the defectiveness of the speaking-Art, are still tampering, and attempting to amend it. And some men speak obscurely on purpose, to raise in their Readers a conceit of their subtle and sublime conceptions. And he that *understandeth Things* most clearly, and *speaketh* them most plainly (which are the parts of true Learning) shall have much to do to get the *Matter* out of dark and *bewildring* uncertainties, and to make others understand both it and him.

3. And hence come the greatest part of the *Contentions* of the World, which are hottest among men that most pretend to *wordy knowledge*: As in Traffick and converse, the more men and business we have to do with, usually the more quarrels and differences we have; so the more of this *wordy Learning*, instead of Realities, men pretend to, the more Disputes and Controversies they make; and the Instruments of Knowledge, prove the Instruments of Error and Contention: And alas how many applauded Volumes are the snarers and troublers of the World! And how great a part of our Libraries are *main-janglings*, and *strife of words*, and raps for the more ingenious sort, that will not be taken with Cards and Dice robbing us of our time, destroying our Love, depressing our minds that should ascend to God, and diverting them from the great and holy Things, which should be the matter of our Thoughts and Joys; and filling the Church with Sects and Strife,

while every one striveth for the preeminence of his Wit and Notions, and few strive for holy Love, and Unity, and good works.

4. And all this while, alas, too many Learned men do but lick the outside of the Glass, and leave the Wine within untasted: To know God, and Christ, and Heaven and Holiness, do give the Soul a *nourishing* and *strengthening* kind of pleasure, like that of the Appetite in its food: But this *game at Words* is but a knowing of *Images, Signs, and Shadows*, and so is but an image and shadow of true Knowledge: It is not that Grace which *Austine's* definition saith, *Nemo male utitur*; but it is that which the Sanctified use well, and the Unsanctified are puffed up by, and use to the opposition of Truth, the Ostentation of a Foolish Wit, and the deceit of their own Souls: And if it be sanctified knowledge, it is but *Mediate* in order to our knowledge of the Things thus signified: And it is the real Good which contenteth and beatifieth, though the *Nations* may be a subordinate recreation. And Intuition feareth on these Realities.

§ 9. II. And as to the Objects of this Intuition, their excellency will be the excellency of our Knowledge. I. I shall know *God* better. II. I shall know the *Universe* better. III. I shall know *Christ* better. IV. I shall know the Church his Body better, with the holy Angels. V. I shall better know the Methods and Perfection of the Scripture and all God's *Divine Word*, and *Will*. VI. I shall know the Method and Sense of *Disposing* Providence better. VII. I shall know the Divine Benefits which are the Fruits of *Love* better. VIII. I shall know *my Self* better. IX. I shall better know every fellow Creature which I am concerned to know. X. And I shall better know all that

Evil,

Evil, Sin, Satan, and Misery, from which I am delivered.

§ 10. I. *Aquinas*, and many others took it for the chief Natural proof of the Souls Immortality, that Man by Nature desireth not only to know Effects, and second Causes, but to rise up to the Knowledge of the first Cause; and therefore was made for such Knowledge in the state of his Perfection: But *Grace* hath much more of this desire than *Nature*: Not that we must not be content to be without a great deal of Knowledge, which would be unmeet for us, useless, troublesome or dangerous to us; nor must we aspire to that which is above our capacity; and to know the unsearchable things of God: But not to know God is to know nothing; and to have an understanding worse than none. I presume not to pry into the secrets of the Almighty, nor to pretend to know more of God than indeed I know; but O that I might know more of his glorious Perfections, of his Will, and Love, and Ways, with that knowledge which is Eternal Life! Blessed be that Love that sent the Son of God from Heaven to reveal him to us in the Gospel as he hath done: But all that hear the same Words and Believe them, have not the same degree of Light or Faith? If an Angel from Heaven came down on Earth to tell us all of God that we would know, and might lawfully desire and ask him, who would not turn his Back on Libraries and Universities, and the Learned men, to go and discourse with such a Messenger? What travel should I think too far? What cost too great for one Hours talk with such a Messenger? But we must have here but such intimations as will exercise Faith and excite desire, and try us under the Temptations of the World and Flesh: The glorious Light is the reward of the Victory obtained by the conduct of the Light of Grace. God in

great Mercy even here beginneth the reward: They that are true to the initial Light, and faithfully follow on to know the Lord, do find usually such increase of Light, (not of vain Notions, but of quickning and comforting knowledge of God) as greatly encourageth them, and draweth them still on to seek for more: It is very pleasant here to increase in holy Knowledge, though it usually bring an increase of malignant opposition, and so of sorrows to the Flesh. The pleasure that the mind hath in common knowledge brings men through a great deal of labour to attain it: How many Years travel over Land and Sea do some men take to see and know more of this lower World? Though it's little that they bring home, but more acquaintance with Sin, and Vanity, and Vexation. How many more Years do Thousands spend in the reading of multitudes of tedious Volumes, that they may know what others knew before them. Printers and Booksellers live by our desire of Knowledge. What Soul then on Earth can possibly conceive how great a pleasure it will be for a glorified Soul to see the Lord? Though I cannot now conceive what that intuition of God himself will be, and whether it will not be a glorious kind of concluding or abstractive knowledge; whether the Glory which we shall see be only a created appearance of God, or be his very Essence, it satisfieth me that it will be as perfect a knowledge as is fit for me to desire; and I shall then desire no more than is fit: And what it is I shall then know by itself, for it is not otherwise to be clearly known. And all the pleasure that I shall have in heaven in knowing any of the works of God, will be in my beholding God himself, his Being, his Vital power and action, his Wisdom, and his Love, and Goodness, in these works: For he is the Life, and Glory of them all. *Blessed are the pure in Heart, for they shall see God.* II.

II. And doubtless it will be no small part of my delight, to see and know God's perfect works, I mean, the *Universe* itself; I cannot say that I shall have so large a Capacity as to comprehend all the World, or know it perfectly and with an adequate knowledge: But I shall know it in such Perfection as is suitable to my capacity: It is exceeding pleasant to know the least Particles of the works of God: With what diligence and delight have men endeavoured to Anatomize a Body, yea a small part of a Carcase, and to know and describe poor Worms and Insects, Plants and Minerals? And no Man ever yet perfectly knew the least of them all; no Herbalist or Physician ever yet knew the Nature, and uses of any one Herb with an adequate knowledge. With what delight and diligence are Physical searches carryed on in the World, though still we are all but grooping in the dark, and ignorant of many things for one that we know (and therefore know no one perfectly because we are ignorant of rest.) But if indeed we were above our dreaming erroneous Hypotheses, and saw the Nature of every Creature, even in Sea and Land (this little Spot of God's Creation,) and the contrivances of all, Oh, what a delightful Spectacle would it be? How much more to see the whole Creation, yea or one *Vortex* or *Systeme* of the Globes, and to know their union and communion, and to behold their beauteous Symmetry, and hear them in concord and melodious Harmony praising the the Glory of their Great, Wise, Amiable Creator, this were a delectable sight indeed: I shall have as much of this as I shall be capable of: And the wonders and glory of the Works of God, shall wrap up my Soul in admiring joyful praise for ever: And though here it be but little of God's Works that we know, I have great

reason to think that it will be far otherwise there.

1. Because the state of *Perfection* must far excel our dark and infant state of *imperfection*: We have now *desires* after such a knowledge: *His Works are great, sought out of them that have pleasure therein.* And these desires being of God, shall not be frustrate.

2. Because there will be a proportionableness of the parts of our *Perfection*; and therefore as our Love to God and his works will be there perfected, so will be our knowledge.

3. Because we shall know God himself as much as we are capable, and therefore we shall know his works; in him, or by a subordinate knowledge, the less being in the greater.

4. Because God hath *made* his works to be *known* to his glory: But it is little that is here known of them by Mortals; therefore they are known by them in Heaven, who are fitted to improve that knowledge to his praise.

If Christ who is the wisdom of God, will teach me the true Philosophy, how to love God, and live here in all well pleasing unto him, I shall quickly in Heaven be a perfect Philosopher; and experience will tell me, that the surest way to be truly Learned, and know the wonderful works of God, was to know, love, and serve the Great Creator, and in Him we shall *have all*, and without him we *know nothing*, and *have nothing* at all.

Satan tempted Christ by shewing him the *Kingdoms and glory of the World*, and promising them *all* to him if he would have worshipped him: But God will shew me more than Satan could shew, and give me more of that which is best, than Satan could give.

III. And that in Heaven I shall better know Jesus Christ, and all the Mystery of our Redemption by him, will not be the least of my felicity! For in him are
hid

hid all the Treasures of Wisdom : And to know the Mystery of his Eternal Godhead, in the second Person, and his created Nature, and the Union of these, and to see God's wonderful design and work of grace in him laid open to our clearest view ; O what beatifying knowledge will this be ? All dark Texts concerning his Person, his Office, and his Works will be then expounded and fully understood : All those strange and difficult things which were the great exercise and honour of Faith, will then be plain : Difficulties will no more be Satans advantage to tempt us to unbelief or doubting. The sight of the Glory of my Lord will be my Glory, *Job. 17. 24.* If Paul had not then attained to *Perfection* in the knowledge of Christ, and the power of his Resurrection, but was pressing forward to reach that Crown in the life to come (which he calleth *The Resurrection of the dead.*) *Phil. 3. 9, 10, 11, 12.* Such as I must not expect here to attain it ; but when that which is *Perfect* is come, this imperfect knowledge of Faith will be done away, as childish knowledge is in manly : And the *Glass* and *Riddle* shall be laid aside, when we shall see Face to Face, and shall know as we are known, *1 Cor. 13. 10, 11, 12.* (as to our sight and knowledge of Christ and his Triumphant Body : For I dare not apply that Phrase to the sight and knowledge of the Divine essence ; nor yet deny it.)

If now though we see not Christ, yet believing we love him, and rejoice in him with unspeakable glorying joy : What love, and joy will the Everlasting sight of our blessed head, excite there in the Souls of all the glorified ?

IV. I shall better (O much better) know the heavenly Jerusalem, the Triumphant Church, the Blessed Angels and glorified Saints : And as my love to them, so my

my *knowledge of them* will not be the least part of my heavenly delight: As strangely as I now look upward to this World, because I cannot see it with these Eyes, it shall be my well known Everlasting habitation! O what a sight, what a joyful sight will Death shew me by drawing aside the vail? Or rather the Lord of Life by turning Death to my advantage? When I am there at home, I shall no more think with confusion, fear or doubting of that blessed place or state. My fears which now come from the smallness of my Faith, will end when Faith is turned into Vision. As I now know the several Rooms in my House, and Houses in the Street, and Streets in the City, so shall I then know the many *Mansions*, which Christ hath said are in his Fathers House. Words now give me so poor imperfect a conception of the World and things which I never saw, as that sometimes I can scarcely tell, whether the Joy of my Faith, or the trouble of my dark apprehensions, be the greater: But when I shall see the Place, the Persons, the Glory which I heard of, that will be the delightful satisfying, and possessing kind of knowledge. If *Nebemias* and the godly Jews, made so great a matter of seeing the Walls of *Jerusalem* repaired, and others of the imperfect reedifying of the Temple, O what a joyful sight to me, will the heavenly *Jerusalem* then be: The most glorious sight will be at the great Marriage day of the Lamb, when Christ shall come to be glorified in his Saints, and admired in all them that now believe: But the next to that will be the Day of my particular deliverance, when I shall come to Christ, and see the Saints admiring him in Glory.

If I were of the Opinion of those *Greek Fathers*, who thought that Stars were Angels or had intellectual Souls (matters unknown to us) I should love them as my
 Guar-

Guardians, and take it to be yet more of my concernment to be advanced to the fuller knowledge of them. But seeing I know that Angels love us, and by Office do attend and keep us, and rejoice at our good, and at our repentance, and (which is far more) are more holy and excellent Creatures than we are, it is therefore my comfort to think that I shall better know them, and live in near and perpetual acquaintance and communion with them, a more sensible and sweet communion than we can have with them here. Devils are aerial and near to this dark and sinful World, and often appear to men than Angels: But the Angels affect not such descending appearances, till Love and Obedience to their Lord, make it pleasing to them. And therefore we have but little knowledge, even of those that know, and love, and keep us: But when we come home to their nearest society and converse, to know them will be sweet and joyful knowledge: For they are more excellent Creatures than the most glorious that are below the Intellectual Nature: They are full of Light, and full of Love to God and Man: Had God bid me pray to them I would not have refused it, but taken it for my honour: But seeing he hath not, I will do that which he hath bid me, even Love them, and rejoice in my relation to the innumerable Company of them, in the City of the Living God, the heavenly Jerusalem, Heb. 12.22. and long to know and love them more; expecting ere long to bear my part in the Praises of God and of the Lamb, in the same Chorus where they are the Precursors.

And that I shall know the Spirits of the perfected Just, and be of their communion, will be no small addition to my joy. How sweet hath one wise and holy (though weak and blemished) companion been to me
here

here on Earth? And how lovely have God's Graces in such (though smutted) appeared to me. O then what a sight will it be when we shall see the Millions of Souls that shine in perfect Wisdom and Holiness with Christ: To see a Garden that hath some beautiful Flowers in it, is something: But if you saw whole Fields and Countries shining with them; it would be a glory (though fading) to the Earth. A well built City is a pleasanter sight than a single House; and a Navy than a Ship; and an Army than one Man: And if this poor low World did all consist of Wise, and Just, and Holy Persons, O what an orderly, lovely World would it be! If *one Kingdom* consisted (Prince, Magistrates, Pastors, and People) all of such, what a blessed Kingdom would that be: The plague of wicked men deceits, and falsehoods, oppressions and iniquities, may help to make us sensible of this: It would be a great temptation to us to be loth to die, and leave such a Countrey, were it not that the more the beauty of goodness appeareth, the more the state of Perfection is desired: It is pleasant to me to pray in hope as Christ hath commanded me, *that Earth may be made like unto Heaven*, which now is become so like to Hell: But when I shall see the Society perfected, in *Number*, in *Holiness*, in *Glory*, in *heavenly Employment*, the joyful Praise of *Jehovah*, the Glory of God and the Lamb shining on them, and God rejoicing over them as his delight, and my self partaking of the same, that will be the truly blessed day: And why doth my Soul imprisoned in Flesh no more desire it?

V. I shall better understand all the Word of God! The Matter, and the Method of it! Though I shall not have that use for it as I have now in this Life of Faith, yet I shall see more of God's Wisdom and his Good-

Goodness, his Love, Mercy, and Justice appearing in it, than ever Man on Earth could do! As the *Creatures*, so the *Scriptures* are perfectly known only by perfect Spirits. I shall then know how to solve all doubts, and reconcile all seeming contradictions, and to expound the hardest Prophecies: That light will shew me the admirable Methods of those Sacred words, where dark minds now suspect confusion? How evident, and clear then will every thing appear to me? Like a small print when the light comes in, which I could not read in the glimmering twilight. How easily shall I then confute the cavils of all our present Unbelievers? And how joyfully shall I praise that God and Saviour, that gave his Church so clear a light to guide them through this darksome World; and so sure a promise to support them till they came to life Eternal? How joyfully shall I bless him that by that immortal Seed did regenerate me to the hopes of Glory? And that ruled me by so Holy and Just a Law?

VI. In that World of Light I shall better understand God's *present and past works of Providence*, by which he ordereth the matters of this World: The Wisdom and Goodness of them is little understood in little parcels; It is the union and harmony of all the parts which sheweth the beauty of them; when the single Parcels seem deformed, or are not understood. And no one can see the *whole* together but God, and they that see it in the light of his Celestial Glory: It is a prospect of that *End*, by which we have here any true understanding of such Parcels as we see. Then I shall know clearly *why* (or to *what use*) God prospered the wicked, and tryed the Righteous by so many afflictions? I shall know why he set up the ungodly, and put the humble under their Feet; Why he permitted so much ignorance

rance, ungodliness, pride, lust, oppression, persecution, falshood, deceit, and other sins in the World: I shall know why the faithful are so few: And why so many Kingdoms of the World, are left in Heathenism, Mahometanism and Infidelity. The strange permissions which now so puzzle me, and are the matter of my astonishment, shall all be then as clear as day: I shall know why God disposed of me as he did through all my life; and why I suffered what I did; and how many great deliverances I had, which I understood not here; and how they were accomplished. All our misinterpretations of God's works and permissions, will be then rectified: And all our Controversies about them, which Satan hath made so great advantage of (by a pretended zeal for some Truths of God) will then be reconciled, and at an end: And all the works of Divine Providence from the beginning of the World, will then appear, a most delectable beauteous frame.

VII. And among all these works, I shall specially know more, the nature and excellency of Gods mercies and gifts of Love, which here we too unthankfully undervalued & and made light of! The special works of Love, should be the matter of our most constant, sweet and serious Thoughts, and the fuel of our constant Love and Gratitude! The lively sense of *Love* and *Mercy*, maketh lively Christians, abounding in Love to God, and Mercy to others: But the Enemy of God and Man most laboureth to obscure, diminish, and disgrace God's Love and Mercies to us, or to put us out of relish to them, that they be unfruitful as to their excellent ends and uses. Little do most Christians know how much they wrong God and themselves, and how much they lose, by the diminutive poor Thoughts which they have of God's Mercies: Ingratitude is a grievous misery to the

the Sinner, as gratitude is a very pleasant work. Many a Thousand Mercies we now receive; which we greatly undervalue. But when I come to the state and work of perfect gratitude, I shall have a more perfect knowledge of all the Mercies which ever I received in my Life, and which my Neighbours and Friends, and God's Church and the World did ever receive: For though the *thing* be past, the *use* of it is not past: Mercies remembered must be the matter of our everlasting thanks: And we cannot be perfectly thankful for them, without a perfect knowledge of them: The worth of a Christ, and all his grace, the work of the Gospel, the worth of our Church-priviledges, and all God's Ordinances, the worth of our Books, and Friends, and Helps of our Life and Health, and all conveniences will be better understood in Heaven, than the most holy and thankful Christian here understandeth them.

VIII. And it will be some addition to my future happiness that I shall then be much better acquainted with *my self*: Both with my *Nature*, and with my *Sin* and *Grace*. I shall then better know the Nature of a Soul, and its formal Faculties (Three in One :) I shall know the nature and way of its Operations, and how far its acts are simple or compound, or organical: I shall know how far Memory, Phantasie, and Sense internal and external belong to the rational Soul, and whether the sensitive and rational are two or one; and what Senses will perish and what not? I shall know how the Soul doth act upon it self, and what acts it hath that are not felt, in sleep in Apoplexies, and in the Womb? I shall know whether the vegetative nature be any thing else than Fire; and whether it be of the same Essence with the Soul (sensitive, or rational:) (and whether Fire *eminenter* be a common fundamental substance

stance of all Spirits, diversly specified by the Form, (mental, sensitive and vegetative:) or whether it bear a *Body* or *Vehicle* to Spirits, or rather a nature made for the Copulation of Spirits and Bodies, and the Operation of the former on the latter, as between both: And whether Fire (and of what sort) be the active *forma telluris*, and of other Globes: I shall know how far Souls are *One* and yet *Many*, and how they are individuate? And whether their *Quantitas discreta* in being numerically many, do prove that they have any *Quantitatem continuam*, and whether they are a purer sort of Bodies as the Greek Fathers, *Tertullian* and others Thought, and what *Immateriality* signifieth; and what *substantiality* of Spirits; and how *substantia* & *materia* differ; and how far they are penetrable and indivisible; and whether a Soul be properly *pars*; and whether individual Souls are parts of any common Soul: and how far the individuation doth continue? And whether separated from the Body, they operate in and by any other Vehicle, or without, and how? and whether they take with them any of the fiery Nature as a Vehicle or as a constitutive part? I shall know how God produceth Souls? And how his production by Emission or Creation, doth consist with Generation? And how forms are multiplied? And what Causality the Parents Soul hath to the production of the Childs? Whether by communication of substance, or only by disposing the recipient matter? I shall know whether all Souls came from *Adam's* one substantiality, and whether there be *more substance* in the All than in that *One*, and whether *one substance* cause more by generation? Or whether it be so as to the Souls of Brutes; or whether any *Anima communis* inform many Organical Bodies of the Brutes, as the Sun lighteth many Candles which

which are individuated by matter to which (as parts of one) they variously are contracted, and on which they operate, and whether they were individuated in pre-existence, or shall be individuated after separation? I shall know how far the *semen* in generation is animated: And how the animated *semens* of two make one? And if animated, what becometh of the *anima fetiva perdit*? And of an Abortive? And whether the Body be animated as Vegetative or Sensitive before the entrance of the rational Soul? Or rather the same Soul which in its Faculty is Rational being one with the Sensitive and Vegetative be the constitutive form of the first animated Body, and the Fabricator of its own *domicilium*? I shall know how far the Soul is receptive? And what the *Causa finalis* doth to it? And what each Object is to the Constitution or production of the act? Yea and what an *Act* is, and what a *Habit*? And how a Soul acting or habited differeth from itself *non acting* or *habited*? And how its acts are many and yet but One? Or its Faculties at least: Many other such difficulties will yet be solved, which now Philosophers contend about in the dark, and pass but under doubtful conjectures? Or at least are known to very few.

And I shall know how God's Spirit operateth on Souls: And how it is sent from Christ's humane Nature to work on Man? And whether Grace be properly or only Metaphorically called a Nature (a New Nature, a Divine Nature) in us: I shall know what Free-will is, and how Man's will can be the first determiner of any act of its own *specie moralis* (good or evil) without being such a *Causa prima*, synonim but God can be: And so how far free acts are necessitated or not: I shall know what power the Intellect hath on the will, and the will on the Intellect, and what power the

Sense and Phantasie hath on either. And what any *Intellectus agens* doth? Whether it be to our Intellection, as the Sun is to our sight? I shall know what is meant by the Degrees of *Actus* and *Habitus* in the *Soul*. And whether there be divers Degrees of *Substantialities*, or of the *virtus vel facultas formalis* of several *Soules*. I shall know better the difference of the *Habitus* called *Acquired* and *Infused*. And what common Grace is, and what it doth. And what Nature can do of itself or by common Grace, without that which is proper to the justified. And how far any Degrees of Grace are lost. And I shall know what measure of Grace I had myself, and how far I was mistaken in my self. And what were sincere, and how much that was not, found was mine, and what was of my self and sin. And I shall know much more of my sin than here I ever knew; the number, and the greatness of them. That so I may know with greater thankfulness and love, how much I am beholden to pardoning and healing Grace. And I shall know more of my Body, as it was the Habitation of my Soul, and the organical matter in which unitedly it worked. I shall know how far it helped or hindered me. And what were all those obscure Diseases that puzzled all the Physicians and my self. And how marvellously God sustained, preserved, and delivered me. And what of my diseases was to be imputed to the Body, and what of them to the Soul.

(XIX. And every fellow Creature, which I am concerned to know, I shall know far better than now I do; both Things and Persons. The Good and Bad, the Sincere and the Hypocrites will be more discerned. And many a man that has been his countenance,

word or thought, with wit or worldly advantage; or false promises will then be found to be odious and unjust: and wickedness will be flattered or esteemed no more: And many a good and holy Work which hath been through wickedness and worldly interest, reproached as some odious Crime; will there be justified, honoured and rewarded: All Sciences are there perfect, without any ambiguous Terms, or imperfect Axioms and Rules of Art.

X. And lastly, I shall better know, from what *Evils*, what *Sins*, what *Dangers* I was here delivered; What contrivances and malicious endeavours of Satan and his Instruments God defeated: How many Snarls I escaped: And I shall better know how great my deliverance is by Christ from the Wrath to come. Though we shall not know Hell, by painful Sins, we shall know it so far as is necessary to fill us with gratitude to our Redeemer: Yet we shall know much of it far better than the damned Spirits that feel it. For we shall know by sweet and full fruition what the Joy and Blessedness is which they have lost; when they have no such kind of knowledge of it.

All this knowledge will be thus advanced to my glorified Soul beyond what I can here conceive in *Earth*. And is it not then *far better* to be with Christ?

IV. The Constitutive Reasons from the State of my will.

1. But it is the Will that is the Soul, when the Heart is in the Body. As it is the will that is the Soul, when the Heart is in the Body.

So it is the chief seat of *Felicity*. My greatest Evil is short; and my greatest Subjective Good will be there. Satan did most against it; and God will do most for it. And will it not be better with Christ than here? It will not there be tyed to a body of cross interests and inclinations, which is now the greatest snare and enemy to my Soul? Which is still drawing my love, and care, and fears, and sorrow, to and for it self, and turning them from my highest interest. How great a deliverance will it be, to be freed from the temptations, and the inordinate love, and cares, and fears for this corruptible Flesh?

2. My will shall not there be tempted by a world of inferiour good, which is the bait and provision for the Flesh, where Meat, and Sleep, and Possessions, House, Lands, and Friends, are all become my snare and danger: Gods mercies will not be made there the Tempters instrument: I shall not there have the Flatteries or frowns, promises or threatenings of the Tyrants of the World to tempt me: Bad company will not infect me, nor divert me: The countenance of good men will not seduce me; nor reputation or reverence of the Wise, Learned, or Religious draw me to imitate them in any sin.

3. I shall there have none of Satans solicitations, to pervert my will: He will not have that advantage by my Sense and Phantasie, nor that access unto me as now he hath. But of this I spake before.

§ 2. My WILL shall there be better than here, I. *Negatively*, because, 1. There will be nothing in it that is displeasing to God: No sinful inclination, habit or act: Nothing to strive against Gods Spirit: Not grudge at any word or work of God: No Principles of Enmity or Rebellion left. 2. There will be no thing

thing that is against the good of others: No inclinations to injury, or any thing that is against my Neighbour or the common good. 3. There will be nothing in us that is cross to *myself*; no more war or striving in me; not a Law in my Mind, and a Law in my Members that are contrary to each other: No crossness between Sense and Reason; nor between the sensitive *Appetite* and the rational: All will be at unity and peace within.

§ 31. II. *Positively*; Christ will have finished his cure on my will: The work of Sanctification will be perfect: And 1. *My will* shall there by union and communion be made conformable to the will of Christ, and so unto the Father's will. This must needs be so (whatever more) in the Prayer of Christ, Job. 27. 22. 23. Where he prayeth [that they may be One as thou Father art, in us, and I in thee, that they may be one in us, although they may be one, even as we love one.] The will of Christ and of the Father will be my will; that is, I shall love and will (dispositively and actually) the same that God loveth and willeth (in the measure of a Creature, infinitely below him.) And if so, 1. How can the will of Man have greater honour, than to be the same with the will of God? Assimilation to a King among us poor Mortals goeth for Honour: Assimilation to Angels is much more: That we shall be like or equal to the Angels, is a high part of the Blessed's praise: But how much more is it, to be thus far like to God! Indeed God's Image and the Divine in us here, can be no less, than this *similitude* to God's will in the degree that we have it: But, alas, that degree is so very low, as that we can hardly tell whether our *similitude* or our *dissimilitude* be the more; I mean, whether our wills are for more that God willeth, or against more. O how many Thousand wishes and desires

have we had, which are against the will of God: where we shall have the full impression of God's will upon our wills, as Face answereth Face in a Glass, or as the Wax answereth the Seal: As the Finger on the outside, answereth the motion of the Clock within: so in all things which belong to my duty and perfection, we shall answer the will of God: As the Echo answereth the Voice, defectively, but truly, without contradiction or discord, so will our wills be to the Echo of God's will. *God to know art: How will you do it?*

2. And then I am sure that there will be nothing in my will but good: For God willeth no evil.

3. And this will be *virtually all obedience*: For all is voluntary, and all Moral good is primarily in the will.

4. And then there can be no matter of dispute to me, but all will be in perfect Peace; for all that is the God will be pleasing both to God and me: No troubling scruples will remain. *God to know art: How will you do it?*

5. And how easy and sweet then will all my obedience be, when I shall perfectly will it, without any reluctancy or averfiness? All will be my very pleasure that I do. *God to know art: How will you do it?*

§ 4. II. And seeing my will shall be the same with the will of God, it followeth that it shall never be frustrated, but I shall have all whatsoever I would have, and shall be and do whatsoever I would be and do. For I shall desire nothing but what God willeth; and God's will shall certainly be done: I shall have as much Love and Joy as I would have: I shall be as happy as I would be: I shall desire nothing for others but it shall be done: Indeed if God's will were truly unknown to me, I might ignorantly go against it, as I do here: But there before I will or desire anything, I shall know whether it be God's will or not: So that I shall never wish any thing

things, which shall not be accomplished. And as it is
 God's Perfection to have his will always done, (though
 all his Laws be not obeyed,) so my Perfection shall con-
 sist in his likeness unto God, that my will shall be full
 fulfilled. And then Christ's promises will be perfectly
 performed. *Whatsoever ye ask the Father in my Name*
he will give it you. John 15: 16. 16. 23. 16. 24. 16. 26.
 15. 7. To shall ask what you will, and it shall be done
 unto you. While their will was the same with the Will of
 Christ. But he saith not that it shall all be given us here:
 we ask for Perfection, and we shall have it, but not here.
 16. 23. Yea my will itself shall be my *Friend* in For
 it shall not be the will of one in need, and desiring of what
 I want, for I shall want nothing. Therefore it is said
 that we shall *Thy will be done*. But it will be a Com-
 placency in what I do possess, and in this I for my per-
 fection will be the Image of God's perfection: Not but
 that all Creatures still Receive from God, and in that
 sense may be said to need in that they have nothing of
 themselves, but all by gifts and communication from
 him: But being still and full possessors, they cannot pro-
 perly be said to want: Complacency in that which we
 possess is Love and Pleasure in one act: And indeed
 Pleasure and Love are the same things: To Love any thing
 is to have that thing to be Pleasing to my mind. Even
 when it is wanted, it is thought on as a pleasing thing, and
 therefore desired; so that the desiring act of the Will is
 but a second act occasioned by want, and following the
 first act, which is Complacency or simple Love: I de-
 sire it because I love it. Rightly therefore is the Will
 itself called LOVE; for in the first act, Love, Will,
 and Rational Appetite are all words of the same signi-
 fication: My will therefore must needs be perpetually
 full of perfect JOY, when enjoying Love and Pleasures

will be my will itself: Thus shall I have in me the Spring of Living Water; and the Comforter will then perfectly do his work; when my constant will itself shall be Comfort: I well therefore in Glory laid to be the perfection of sanctifying Grace: when this Grace is the beginning of that Love and Joy which Glory is the Perfection of: And Perfection is the Spirit's work.

§ 6. IV. And it will be much of my felicity that my Will shall be confirmed and fixed in this conformity to the will of God, and holy LOVE will be its Nature. Now both understanding and will are so delightfully mutable, that further than God promisseth to uphold us, we know not one day, what we shall think, judge or Will the next. But when Love is as a fixed Nature in us, we shall be still the same, adhering to unchangeable goodness, without intermission or Cessation: It will be as easy to us, (and more) to love God and Holiness, as it is to the Hungry and Thirsty to love meat and drink, or to the proud to love praise or domination. Yet as to any Man to love his life: And we shall be no more weary of Loving, than the Sun is of shining, or than the Hungry is of Feasting, or a Friend of friendly love and converse: Nay the Comparison is quite too low; for all Creatures here have a fading vanity which wearyeth the satiated or failing Appetite; but there is no such thing in Heaven.

§ 7. II. And as from the nature of that act, so much more from the nature of the Object, my Love will appear to be my happiness: The Objects (which are in the Matter of the act) will be these.

1. GOD himself will be the full and everlasting Object of my Love. And he that could but understand as well as those in Heaven do, what this word signifieth

fish [to LOVE GOD and to BELOVED of him] would say that there needs no other description of perfect happiness. *Perfect joyful Complacency in God is the Heaven which I desire and hope for.* This is my Felicity, and much more. As I am the Agent of Love to God, and the Object of God's Love to me, is my Felicity: As God is the ultimate Object of my Love, and the Agent of his Love to me (that is, of the effects of it,) so it is unspeakably more high and excellent than to be my felicity: Love is the desire of the Will of God and Man. And as it is God's *patron or interest* (efficiently or effectually) it is infinitely more excellent, than as it is my *patron and interest*.

S 8. In GOD there is all that Love can desire for its full everlasting Feast. He is infinitely good in himself, that is most amiable. And the nature of Man's will is to love God as God. Could we love God with a Love that is adequate to the Object, we should be God ourselves which is impossible; none but God can adequately love God, or Love him. In God's Love to Himself, both the *Act* and *Object* are infinite, and indeed are both one, there being not that duality which we know by the name of *subject and Object*; but [*Act and Object*] are our analogical, inadequate conceptions of that *Act* of God which is his Essence. But in our Love to God, the *Act* is finite and infinitely below the Object: Yes the *Object* which in reality is itself infinite, yet proximately as the object of our Love is the Object of our Love, is finite there: It is the Conception or Idea of God in the intellect, which is the proper and nearest Object of the Will. And this is as a Face in a Glass, a shadow, yea the finite little shadow of an infinite Being. The same infinite good is a felicity to diverse Persons in divers degrees according as they draw from him, and are receptive of his Love.

bing 9. 2. God who is infinitely Good in himself, will
 be that most suitably Good to me, and meetest for the
 dearest embracements of my will. For, 2. He dwells
 still in himself: that I need not can desire: There is no
 room, nothing about him; or beyond him; or within
 him, for love to cleave to. (Though Belov'd him the
 Creature, though not being without him, is lov'd with-
 out him, by the deception of the mind) 3. I need not
 4. I 10. 2. He is willing to be lov'd by me: He disdains
 not my Love: He might have refused to be em-
 braced by such affections, as have so oft and sinfully
 polluted themselves by embracing vanity and flesh: His
 Persons of state and stately cleanliness will not be touch-
 ed by filthy hands; much less his Dogs or dirty Squire
 leap on them which come from wallowing in the mire.
 God might have driven me away from the happiness of
 loving him; and have denyed me the leave for so high a
 work. But he commends my Love, and makes it
 my greatest duty: He invites and intreats me, as if
 he were a gainst by my happiness. He desires to see
 seek to him; and as he is the joy, so is he the way, and
 the life: He is far readier to receive my Love, than
 I am to give it him. All the compassionate intentions
 which I have had from him here, by his Word and
 Sacraments, assure me that he will there receive me: And
 by the same Divine my poor cold imperfect love
 him on Earth, will not reject my perfect love fullness.
 He that gladdens the great work of his Spirit in
 us, will not desert it when it is made perfect by himself.
 5. I 11. 3. And he is near to me, and not a distant God
 out of my reach: And so unsuitable to my Love: Blessed
 Unbelievers may dream that he is far off; but he is as
 near us even now, as we are to our selves: He is not
 far from any of us, for in him we live, and move, and

have our being. The Light of his Son is not so near my Eyes, as God will be far nearer to my Mind. And he would sanctifie us to love him as the blisfuloughness to him is Christ. As we love our selves easily and being, as they say, the nearest to our selves. So we shall as easily love God as our selves, when we see that he is as near us as we attend our selves. And well, for that he is infinitely more Amiable in himself than we are.

§ 12. 4. And because of the impurity of the Creature and the Creator, he hath provided such means to demonstrate to us his naturally necessary necessity to the exercise of our Love. We shall see his Glory and taste his Love in our glorified Meditations, and in the Unity of the Church and World. God will consider and renew himself to us according to our Capacities of beholding him. Here we see him in his Works and Word, and there we shall see him in the glory of all his perfect Works. But this leadeth me to the second Object of my Love.

§ 13. 1. *Observe* God in O shall say, & I shall delightfully Love the glorious Perfection of the Universe, even the Image of God in all the World, as my Love will be my delight. But I shall love best that which is best, and most delight in it. And the whole Universe than any part. And there is a perfect Beauty and Excellence in the whole World, as perfect, complete, harmonious, which is not to be found in any part, nor in Christ himself as Man, nor in his Church. The marvellous inclination that all things have to Union, even the Inanimates, might persuade me, if I felt it not constantly in my self, that it is most credible that Man also shall have the like inclination, and such as is agreeable to the nature of his Faculties. And therefore our Love and delight in all things, is the natural inclination in Man.

§ 14. *III.* And I shall have a *special* Love to the Holy Society, the triumphant Universal Church, consisting of *Christ, Angels, and Saints*, as they are specially amiable, in the Image and Glory of God: God himself loveth them more than his inferiour works (that in his Essence, which is Love, and hath no degrees or change, doth send forth fuller streams of good upon them, or maketh them better and happier than the rest.) And my love will imitate the love of God, in my Capacity. And if Societies on Earth, more holy and wise than others, though imperfectly, are very amiable, what then will the heavenly Society be? On this I speak before (of knowing them.)

¶ *IV.* *Be.* Think here, O my Soul, how sweet a state, unobscured it will be to Love the Lord Jesus thy glorified Head with perfect love! When the glory of God, which shineth in him, will feast thy love with full and everlasting pleasure: The highest created Perfection of Power, Wisdom, and Goodness, refulgent in him, will not give let to thy Love, to cease, or intermit, or abate its fervour. When thou shalt see in the glorified Church the precious fruits of Christ's Redemption, Grace, and Love, this also will feed thy love to him, from whom this heavenly Glory cometh. And when thou shalt feel thy self possess'd of perfect happiness by his Love, *thyself*, will not that also do its part? Yea, the remembrance of all his former Love; what he did for thee, and what he did in thee here on Earth, how he called thee with a holy calling, how he washed thee in his Blood from all thy sins, how he kindled in thee those desires which tended to that perfect Glory, how he renewed thy Nature, how he instructed, and guided, and preserved thee from thy Childhood, and how many and how great sins, enemies, dangers, and

sufferings he saved thee from, all this will contribute thee
 Everlastingly to love him! That, though he give the
 Kingdom to the Father as coaling his Mediator, *dealing*
saving work of acquisition, he will be to thee the *As-*
ediator of fruition: God in him will be accessible, and
 condescend to a suitable communion with us. *Job. 17.*

24. And as Christ is thy Life, *radically and efficiently*,
 as he is the giver of Grace and the Spirit of Love, so
 he will be *Objectively* thy Life as he is *Lovely*, and
 it will be *formally* thy Life to Love him, and God in
 him for ever.

§ 16. 2. Think also, O my Soul, how delectable
 it will be to Love, (as well as to know) those *Angels*
 that most fervently love the Lord! They will be love-
 ly to thee as they have loved thee, and more as they have
 been Lovers and Benefactors to the Church and to
 Mankind; but far more as they are so many resplendent
 Stars which continually *move*, and *shine*, and *burn* in
 purest love to their Creator. O blessed difference be-
 tween this amiable Society of holy Spirits, and this
 dark, mad, distracted, wicked World! Here Devils
 tempt me within, and Devils incarnate persecute me
 without: Blaspheming of God, reviling godliness, deriding
 the Sacred Scriptures, and Sacred exercises, malignant
 slandering of the Servants of God, hating, persecuting, li-
 tending and laying all manner of evil falsity of them, for
 their Righteousness sake, while such Crimes are pretended
 as they once falsely charged on Christ himself; this is the
 Conversation of those that I have long dwelt with in this
 World: Atheism, Infidelity, Papal Church tyranny,
 Bloody Wars, destroying the Righteous, oppressing the
 Poor, Adultery and Fornication, Scurrying Per-
 jury, Ambition, Violence, Covetousness, deceit, let-
 tle Ignorance, wilfulness in Sin, hatred of Reproof, re-
 vengeful

vengeful Malice; these and such like are the fruit of the Soil where I have long sojourned (Though through the Grace of Christ among the *holy* there have been better fruit:) And is not the Company of *holy Angels* better than this? With whom God is all; who are even made up of *shining Wisdom*, and *holy Love*, and beneficent *affection*; who are the blessed Chorus that melodiously sing forth the high Praises of their Maker: Among whom God dwelleth as in his presence Chamber or his Temple, and in whom he taketh his great delight: With these I shall see or hear no evil: No mixture of fool or wicked Ones do pollute or trouble their Society: There will be no false Doctrine, no evil Example, no favouring Wickedness, no accusing Goodness, no hurtful Violence, but *holy*, powerful, operative Love, will *be all* and *do all*, as their very Nature, Life, and Work. And is it not better be a Door-keeper there than to dwell in the Pallaces of Wickedness? And is not a Day with them better than a Thousand here?

§ 27. And with the *holy Angels* I shall love *holy Spirits* that are made like unto them and joined with them in the same Society (and it is likely with them *Judge*, that *Rule the World*.) All their infirmities are there put off with the Flesh; they also are Spirits made up of *holy Life*, and *Light*, and *Love*: There is none of their former ignorance, error, imprudence, selfishness, contention, impatience, or any other troubling hurtful thing. When I think with what fervent love to God, to Jesus Christ, and to one another, they will be perfectly united there, alas, how sad and how shameful is it that they should here be prone to dissensions and divisions, and hardly agree to call each other the Servants of God, or to worship God in the same *Assembly*.

But the remnants of dividing Principles (*viz. Pride, Error and Uncharitableness*) will be all left behind. Society with *imperfect* Saints is sweet: The *imperfect* Image of God upon them is amiable: But their frailties here are so vexatious, that it is hard to live with some of them in Peace. But perfect Love will make them one, and O how delightful will that communion of Saints be. I can never forget how sweet God hath made the course of my Pilgrimage, by the fragrantcy and usefulness of his Servants graces: How sweet have my bosom Friends been, (though mutable?) How sweet hath the Neighbourhood of the godly been? How sweet have the holy Assemblies? And how many hours of comfort have I there had? How profitable have their Writings, their Conference, and their Prayers been? What then will it be to live in the union of perfect Love with perfect Saints in Heaven for ever, and with them concordantly to love the God of Love?

§ 18. III. And as the *Act* and the *Object* of LOVE will constitute my *felicity*, so will my *Reception* from the *Love of God*, and his *Creatures* be sweeter to me than my own activity can be: For it is *Actual Love* that makes it up. I shall not be the Fountain of my own delights; nor can I act till I am acted, nor offer any thing to God, but what I have first received from him. And *Receiving* I shall abundantly and continually, and from thence shall overflow to God, and *Receiving* and *Returning* (are now and) will be, the circular endless motion, and our true perpetual Life and Happiness.

§ 19. I. All my *Receivings* shall be from God. His LOVE is not a mere *Immanent Will*, nor a *Will* which toucheth not the *Object*: But it is what *Heaven* is, from

from the *Sun or Fire*: It is an *efflux of Goodness*: It is the most *powerful, sweet, communicating Principle of Work*. All *Love* is communicative; but none in comparison of *Gods*: As there is none primitive and simply good but *God*. How much doth *Love* in the affairs of men? All that is pleasant in the *World* is it, or its effects. Were it not for *sensual Love* there would be no *Generation* of Man or Brute: *God* hath made it a *generating Principle*: Hatred causeth not congress, but fighting with or flying from one another: Were it not for *Natural Love*, Mothers would never endure the pain, and trouble, and care, which is necessary to humane Birth and Education: Were it not for *Love*, Parents would never labour all their lives to leave their Children well instructed and well provided for when they are gone. My Food would not please me, did I not love it, and I should neglect it to the neglect of my life: Did I not love my Books and Learning itself, I should never have bestowed so much of Threescore Years in poring on them, and searching for Knowledge as I have done: Did I not love my House, my Conveniences and necessities I should neglect them, and they would be to me of small use: Did I not love my Friends, I should be less profitable to them and they to me: Did not I love my Life, I should neglect it, and never have endured the labour and cost about it as I have done: If a Man love not his Country, Posterity and the common good, he will be as a burdensome Drone in the Hive, or as pernicious Vermin. What is done in the *World* that is good, but by LOVE?

And if created Love be so necessary, so *active*, so *communicative*, how much more will the *infinite Love of the Creator be*? His Love is how the *Life of the*
 most
 World:

World: His Love is the Life of Nature in the Living; the life of *Mimesis* in Saints; and the life of glory in the Blessed. In this infinite Love it is that I and all the Saints shall dwell for ever more. And if I dwell in LOVE, and LOVE in me, surely I shall have in sweet and plentiful communication; and shall ever drink of the Rivers of Pleasure. It is pleasant to Nature to be Beloved of others: Especially of the great, and wise, and good: much more to have all the communications of Love, in converse and gifts, in plenty and continuance, which may be still expressing it to our greatest benefit: Had I a Friend now that did for me but the hundredth part of what God doth, how dearly should I love him? Think then, think believingly, seriously, constantly, O my Soul, what a life thou shalt live for ever in the Presence, the Face, the Bosom of infinite Eternal Love? He now shineth on me by the Sun, and on my Soul, by the Sun of Righteousness, but it is as through a Lanthorn, or the crevices of my darkness Habitation: But then he will shine on me, and in me, openly and with the fullest streams and beams of Love.

§ 20. God is the same God in Heaven and Earth, but I shall not be the same Man; Here I receive comparatively little, but live in darkness, doubtful and frequent sorrows; because my *Receptivity* is less: The windows of my Soul are not open to his light: Sin hath raised clouds, and consequently storms against my comfort: The entrances to my Soul by the freights of Flesh and Sense are narrow; and they are made narrower by sin than they were by Nature, Alas how oft would Love have spoken comfortably to me, and I was not at home, to be spoken with, but was abroad among a world of Vanities; or was not at home; or was asleep and not willing to be awaked.

How oft would LOVE have come in and liv'd with me, and I have unkindly shut my doors against him! How oft would he have been with me in secret where he freely would embrace me, but I had some pleasing company or business which I was loth to leave: How oft would he have feasted me, and had made all ready, but I was taken up and could not come; nay, when his Table hath been spread before me, Christ, Grace and Glory have been offered to me, my Appetite hath been gone or dully, and all hath been almost neglected by me, and hath scarce seem'd pleasant enough to be accepted, or to call off my mind from luscious Poyson! How oft would he have shined upon me, and I have shut my windows or mine eyes: He was jealous indeed, and lik'd not a Partner: He would have been *All to me*, if I would have been *All for him*: But I divid'd my Heart, my Thoughts, my Love, my Desires, and my Kindnesses; and alas, how much did go *beside him*? *yes*, against him to his Enemies, even when I knew that all was lost, and worse than lost, which was not his: What wonder then if so foolish and unkind a sinner, had little pleasure in his Love; and if so great ingratitude and neglect of Sovereign goodness, were punished with such strangeness, and fears, and faintings, as I have long with groans lamented? *Recipitur ad modum recipiens.*

But in Heaven I shall have none of these obstructions. All old unkindness and ingratitude will be forgiven: The great reconciler in whom I am beloved, will then have perfected his work: I shall then be wholly separated from the vanity which here deceived me! My open Soul will be prepared to receive the heavenly influx: With open Face I shall behold the open Face of glorifying Love; I shall joyfully attend his Voice, and

delightfully Relish the Celestial Provisions ! No disease will corrupt my Appetite : No sluggishness will make me guilty again of my old neglects : The Love of the Father, by the Grace of the Son, and the Communion of the Holy Spirit, will have got the victory over all my *deadness, self, and disaffection*, and my God-displeasing and self-undoing averfens and enmity will be gone for ever ! The perfect LOVE which God doth first effect in me, will be my everlasting *Receptivity* of the fullest Love of God : Benevolent love will make me good, that is, a Holy lover of God ; and then *pleased love* will make me his delight, and *devotion* will still maintain me in my capacity.

Study this heavenly work of Love, O my Soul ; these are not dead or barren studies : These are not sad, unpleasant studies : It is only love that can relish love, and understand it : The will here hath its gust, so like to an understanding, as maketh some Philosophers say that *voluntas percipit*, is a proper Phrase : What can poor carnal Worldlings know of *glorious Love*, who study it *without Love* ? What sounding Brass and tinkling Cymbals, a lifeless Voice, are they that preach of God, and Christ and heavenly Glory without Love ? But gazing upon the face of Love in Christ, and tasting of its gifts, and looking up to its glorious reign, is the way to kindle the Sacred Fire in thee. Look upwards if thou wouldst see the Light that must lead thee upwards : It is not for nothing that Christ hath taught us to begin our Prayers with *[Our Father which art in Heaven]* : It is *Fatherly Love* that must win our Hearts, and that must comfort them : And it is *[in Heaven]* where this is gloriously manifested : As I said before, as the Soul is in all the Body, so yet *indivisible* but in the Head as it dwells in the Head, not

rejoiceth not in the *Foot* as it doth in the *Heart*; so *God* that is *every where*, doth not *every where glorify his Love*, as he doth it in *Heaven*: Thither therefore the *Mind* and *Eye* are even by *Nature* taught to look up as to *God*, as we look a *Man* in the *Face* when we speak to him, rather than to his *Feet*, though his *Soul* be also there.

My *sinful Heart* hath needed *sorrow*! My *careless, rash, presumptuous Soul* hath needed *fears*; and I have had some part of these: *Mercy* saw it good for me, as necessary to prevent my more dangerous *deceits* and *lapses*! And O that in the hour of *sensual temptations*, I had feared more, and departed from *evil*. But it is *HOLY LOVE* that must be my *life*! Or else I am dead notwithstanding *fear*.

O come then and study the *life of Love*: It is more of a *Holy Nature* than of *Art*; but yet study must do much to prepare thee to receive it. This is the great use of a heavenly *Conversation*! It is the contemplation, belief and hope of the glorious state of *Love* hereafter, that must make us like it, and kindle it in us here: The burning *Glass* must be turned directly to the *Sun*, if you will have it set any thing on fire. There is a carnal or common love to *God*, which is kindled in men by carnal pleasures: But a *Holy love* like that in *Heaven* must be studiously fercht from *Heaven*, and kindled by the fore sight of what is there, & what we shall be there for ever: *Faith* must ascend, and look within the vail; thou must not live as a stranger to thy home, to thy *God*, and *Saviour*, and thy hopes: The fire that must warm thee is in *Heaven*, and thou must come near it, or open thy self to its influence, if thou wilt feel its powerful efficacy. It is *night* and *winter* with carnal minds, when it is *day* and *summer* with those that fix their Faces *Heavenward*.

§ 21. II. But though all my *Receivings* will be from God, they will not be from him alone: We must live in perfect Union also with one another, and with all the heavenly Society; and therefore as we must love them all, so shall we be *beloved* by them all: And this will be a subordinate part of our blessedness: God there will make use of second causes, even in communicating his Love and Glory.

§ 22. 1. The Lord Jesus Christ will not only be the Object of our delightful love, but will also love us with an effectual operative love for ever: His love will be as the *Vital Heat and Motion* of the *Heart* to all the Members; the Root of our Life and Joy. The Love of our Redeemer will flow out into us all as the Vital Spirits, and his Face of Glory will be the Sun of the heavenly *Jerusalem*, and will shine upon us, and shew us God: And in his light we shall have light. Did his tears for a dead *Lazarus* make men say, Behold how he loved him! O then what will the reviving Beams of heavenly life, make us say of that love, which filleth us with the pleasures of his presence, and turneth our Souls into JOY it self! He comforteth us now by the teaching of his Word; but surely the fruition of Salvation will be more gladdening then the *tidings* of it! When he that told us of Glory in his Gospel shall give it us, we shall not only *believe* but feel that he loveth us.

§ 23. *Believe*, O my Soul, thy Saviours Love that thou maist *foretaste* it and be fit to feel it. We were incapable in sinful Flesh of seeing him otherwise than as clothed with Flesh; and his consolations were administered by a word of Promise suitable to his appearance: But when he withdrew his bodily presence, the Comforter was sent with a fuller Consolation: But all that was but the earnest and the first fruits of what he will be to us for ever: Be not seldom, nor unbelie-

ying, nor sight in the thoughts of thy Saviours love; for it is he that is the way to the Infinite love: Let thy believing be so much of thy daily work, that thou maist say, that he dwelleth in thy Heart by Faith, Eph. 3. 17. and that while thou livest here it is Christ that liveth in thee; and that thy life in the Flesh is not a fleshly life, but by the Faith of the Son of God that hath loved thee and given himself for thee, Gal. 2. 20. And that though thou see him not, yet believing thou lovest him also with unspeakable Joy, as believing the unspeakable, perfect Joy which his Love will communicate to thee for ever.

Look upon the Sun and think thus with thy self, [How wonderful is the Emanation of this Sun: Its motion, light, and heat communicated to so many Millions of Creatures all over the Earth, and in the Seas: What if all these beams of light and heat, were proportionable beams of perfect Knowledge, Love, and Joy? and that all Creatures that are under the Sun had from its influx as much Wisdom, Love, and Joy, as they have Light, Heat and Motion: Would not then this Earth be as a World of Angels, and a Heaven? O what a blessed World would it be? And what a benefactor would the Sun be to the World? Why, even such will Jesus Christ be to the Celestial World: He is the Sun of Glory: His Influence will send forth LIFE, and LIGHT and JOYFUL LOVE upon all the blessed from the Face of God, as the Sun sends forth from God, its Motion, Light, and Heat, upon this World. Now therefore begin and live upon him: live upon the influence of his Grace, his Teaching, Love-kindling, and Quickning Grace, that thou maist have his Name and Mark, and he may find in thee something of himself or of his own, when thou comest to his Righteous ryal. His Grace is not in my power, nor at my command:

mand: It is not meet it should be so. But he hath not bid me seek, and beg in vain: If he had never told me that he will give it me, it is equal to a promise if he do but bid me seek and ask. But I have more. He teacheth me to pray: He maketh my Prayer. He waiteth me out a Prayer Book on my Heart: He giveth me desires, and he loveth to be importuned by them! His Spirit is first a Spirit of supplication, and after of Consolation: and in both a Spirit of Adoption: in so far is he from being loth to be troubled with my importunity, that he seeketh no more to seek his grace, and is displeased with me that I will not ask for mine.

All this is true. But how often cometh my Soul to be yet so low, so dark, so fond of this wretched Flesh and World, and so backward to go home, and dwell with Christ! Alas a taste of Heaven on Earth is a Mercy too precious to be cast away, upon such as have long groined and quenched the Spirit, and are not by diligence and pains seeking prepared to receive it. He that preacheth a general Peace, will give Peace only to the Sons of Peace. If after such ungodly neglect, such wilful sin as I have been guilty of, I should expect to be suddenly in my Saviour's Arms, and to be vested presently with the full Fruits of his Mercy, I should look that the Most Holy should too little measure his hatred of my sin. My Conscience reproacheth the follies of my Youth, and many a later odious sin: and telleth me that if Heaven were quite hid from my sight, and I should never have a glimpse of the Face of glorious eternal Love, it were but just. I look upward from Day to Day; I grow to see his pleased Face, and better to know my God and my home. I cry to him daily. O My God, this little is better than all the pleasures of Sin. My Hopes are better than all the

and depend on I find N 4 since I have a Post.

Possessions of this World: Thy gracious looks have oft
 revived me, and thy mercies have been unmeasurable
 to my Soul and Body: But O how far short am I of
 what even Forty Years ago I hoped too far to have
 attained? Where is the Peace that passeth Under-
 standing that should keep my Heart and Mind in
 Christ? O where is the *steing*, the *longing*, the *re-*
joicing and *triumphant* Faith? Where is that pleasant
 familiarity above, that should make a Thought of
 Christ and Heaven to be sweeter to me than the
 Thoughts of Friends, or Health, or all the Prosperity
 and Pleasure of this World? Do those that dwell in
 God, and God in them, and have their Hearts and Con-
 versations in Heaven, attain to no more clear and satis-
 fying perceptions of that blessed state, than I have
 yet attained? Is there no more acquaintance above to
 be here expected? No livelier sense of future Joyes?
 No sweeter foretast? Nor fuller silencing of doubts
 and fears? I am not so loth to go to a Friend, nor to
 the Bed where I oft spend the Night in restless pains
 and tossing, as I have too often been to come to thee?
 Alas, how many of thy Servants are less afraid to go
 to a Friend than to their God, and had rather be banish-
 ed to a Land of Strangers, than sent to Heaven?
 Lord, must I that am called Thy Child, and an Heir of
 Heaven, and a Co-heir with Christ, have no more
 acquaintance with my glorified Lord, and no more
 love to Thee that art my portion, before I go hence,
 and come before thee? Shall I have no more of the
 heavenly Life, and Light, and Love? Alas, I have scarce
 enough in my *Meditations*, to denominate them tru-
 ly *heavenly Meditations*: I have scarce enough in a
 Prayer to make it indeed a *heavenly Prayer*, or in a Ser-
 mon to make it a *heavenly Sermon*: And shall I have
 no more when I come to die! Must I go hence so like a
 stranger

stranger to my home! Wilt thou take Strangers into
Heaven, & know them as thine that do no better know
thee here? O my God, touch a Sinner yet more
of his Spirit, that came down on Earth to call up wick-
ly minds to God: and to open Heaven to all Believers! O
what do I beg for so frequently, so earnestly, for the sake
of my Redeemer, in the Spirit of *Life and Comfort*,
which may show me the pleased Face of God,
and unite all my affections to my glorified Head, and
draw up this dark and drowie Soul to love and long
to be with thee! *I beseech thee, O Lord, by thy precious blood,*

But alas, though these are my daily groans, how
little yet do I attend! I dare not blame the God of
Love! He is full and willing! I dare not blame my
blessed Saviour! He hath showed that he is not back-
ward to do good! I dare not accuse the holy Spirit!
It is his work to sanctify and comfort Souls! If I have
no reason of this my low and dark Estate, I must needs
conclude that it is somewhat in my self! But, alas, my
Conscience wants no matter, to satisfy me of the
cause! Sinful resistance of the Spirit, and unthankful
neglect of Grace and Glory, are undoubtedly the
cause. But are they not a cause that Mercy can for-
give? That grace can overcome, and may I hope
yet hope for such a Victory before I die.

Lord, I will be as thy doors and gates! I will pour
out my moans before thee! I will beg, and what-
ever thou wilt do with me! Thou describest the
kindness of the Dogs to a *Leopard* that lay as a sick
Man's Doors in Syria? Thou commendest the neigh-
bourly pity of a *Samaritan*, that took care of a
wounded Man! Thou condemnest those that will
not show mercy to the poor and needy! Thou biddest
us, *Be merciful as our heavenly Father is merciful!*
If

6-If any for our Brother have need and draw up the
 5-Streams of our compassion from him: as it becometh thy
 4-Name: dwell not in it. And shall I wait then as thy
 3-Downy rain and go empty away from such a God?
 2-Where I beg but for that which thou hast commanded
 1-to ask, and without which I cannot stand: that I
 2-come to thee, live or die in a habit becoming a
 3-Member of Christ, a Child of God, and an Heir of
 4-Heaven? O give me the wedding Garment, which
 5-which I shall but dishonour thy bounteous Father: let
 6-me wear a Livery which becometh thy Family: even
 7-a Child of God! How oft hath thou commanded me to
 8-rejoice with exceeding loud and joyful
 9-joy: And how often would I in this job? thee?
 10-That I had more faithfully obeyed thee in other pre-
 11-cepts: duties, in ruling my Senses, my Passions,
 12-my Tongue: and in diligencing all thy Talents?
 13-Then I might more easily have obeyed thee in this!
 14-That knowest, Lord, that Love and Joy are duties
 15-which must have more than a Command: O bid me do
 16-them with an afflicting word. How can I Repel in
 17-Death and Darkness? When the Bridegroom is
 18-gone I must fast and mourn: While I look towards
 19-Heaven but through the cruises of this dutycy
 20-Flesh, my Love and Joy will be but answerable to
 21-my Light: How long is it since I hoped that I had
 22-been translated from the Kingdom of Darkness, and
 23-delivered from the power of the Prince of Darkness,
 24-and brought into that Light which is the entrance of
 25-the Inheritance of Saints! And yet alas, Darkness
 26-Darkness is still my misery: There is Light round
 27-about me, in the most and worst, but Darkness is
 28-within me: And if my Eye be dark, the Sun will be
 29-no Sun to me. Alas my Lord, it is not all the Learn-
 30-ing

ing in the World, no not of *Theology* that consisteth
in the knowledge of *Words* and *Admonitions*, which I
can take for the satisfactory *knowledge*. I know not
what thou hast written in the sacred *Books*, is
not enough to make me know my glorified Saviour, my
Father and my home. It must be a *Light* from *Heaven*,
that must shew me *Heaven*; and a *Light* accompanied
with *Realities*, that must rise as *Love* and *Joy*
within me. O let me not have *unprofitable* know-
ledge of *Words* and *Signs*, but quickning *Light* to
shew the *Things* which these words do signify, in thy
Mind, and *Heart*! Surely the *Faith* by which we
must live, must be a *living Faith*. And must reach
further than in *Words*, *hope* and *Love*. Can Faith
live in the *Dark*? What is it but an effect of divine
Illumination? What is my *Life* but the *Darkest*
of my *Soul*? Lord Jesus, forgive all these *misdeeds*. Make
thy way O thou Son of Righteousness, into a *straight*
and *right* mind! O grant thine *Advocate* to *illuminate* every
temptation that is against thy truth and *thee*; and
thine *Agent* to prosecute thy cause against thine *Enem-
ies* and *mine*, and so be the *residue* *Worship* of thy
Verity, and my *Sonship* and *Salvation*. *Altering* if *thee*
is not satisfactory to me! It must be the *Presence* and
Operation of thy *Light* and *Love*, shed abroad by thy
Spirit on my *Heart*, that must quick and comfort my
Soul! I confess with shame that I have sinned against
Heaven and before thee, and am unworthy to have
any *glimpse* or *view* of *Heaven*. But so did many, that
are now entertained and feasted by thy *Love* in glory!
My Lord, I know that *Heaven* is not far from me!
It is not (I believe) one *Days* or *Hours* journey and se-
parated *Soul*. How quick is the communication of my
Eyes with the *Sun*, that seems far off! And couldst thou
not shew it me in a moment? Is not Faith a *seeing*
Grace?

Grace? It can see the invisible God, and the un-
 der World, the new Jerusalem, the innumerable Angels,
 and the Spirits of the perfected Just, if it be animated
 by thine influx? Without which it can do nothing,
 and is nothing! Thou that oft healedst the Blind
 that were in the Flesh, didst tell us that it is much more
 thy work to illuminate Souls? It is but forgiving all
 my sins, and removing this film that sin hath gather-
 ed, and my illuminated Soul will see thy Glory: I
 know that the veil of Flesh must be also rent before I
 shall see thee with open Face, and know my fellow
 Citizens above as I am known? It is not Heaven on
 Earth that I am begging for, But that I may see
 from Mount Sion, and have the bunch of Grapes,
 the Pledge, and the first Fruits; that Faith and Hope
 which may kindle Love and Desire, and make me run
 my Race in Patience, and live and die in the Joy which
 becometh an Heir of Heaven!

But if my part on Earth must be no greater than yet
 is, let it make me the wearier of this Dungeon, and
 glen more fervently to be with thee, and long for the
 day when all my longing shall be satisfied, and my Soul
 be filled with thy light and love.

And doubtless as I shall love the Angels and
 Saints in Heaven, so I shall some way in subordination
 to Christ be a Receiver from them: Our love will be
 mutual: And which way soever I owe duty, I shall ex-
 pect some answerable return of benefit. The Sun
 shineth upon the Stars as well as on the Earth, and the
 Stars on one another: If Angels are greatly useful to
 me here, it's like they will be much more there, where
 I shall be a more capable receiver. It will be no dimi-
 nution to Christ's honour that he there maketh use of
 my fellow Creatures to my joy, no more than it is here:

The

The whole Creation will be still one compacted frame; and the heavenly Society will for ever retain their Relation to each other; and their aptitude and disposition to the duties and benefits of those Relations. And as we shall be far siter for them than here we are, so shall we have far more comfort in them: How gloriously will God shine in the glory of the Blessed? How delightful will it be to see their Perfection in *Wisdom, Holiness, Love and Concord*? What Voices they use, or what Communication instead of Voices we shall shortly know: But surely there is a blessed harmony of *Minds, and Wills, and Practices*. All are not equal, but all accord to love and praise their glorious God, and readily to obey him, and perfectly to love each other: There is no jarring or discordant Spirit that is out of tune: no separation or opposition to each other! As God's love in Christ is our full and final happiness; so Nature which hath made us sociable teacheth us to desire to be loved of each other: but especially by wise and worthy Persons: Saints and Angels in Heaven will love incomparably better than our dearest Friends on Earth can do, and better than they did themselves when we were on Earth: For they will love that best which is best; and where there is most of God appearing. Else it were not intellectual love! And therefore they will love us as much better when we come to Heaven, as we shall be better. If we go from loving friends on Earth, we shall go to them that love us far more: The love of these here doth but pity us in our pains, and go weeping with our Carcasses to the Grave: But the love of those above will joyfully convoy or welcome our Souls, to their triumphing Society: All the holy Friends that we thought we had lost, that went before us, we shall find rejoicing there with Christ: And

And O what a glorious state will be that cometh
uniting and united love! If two or three Candles join-
ed together make a greater flame and light, what would
Ten thousand Stars united do? When all the LOVE
of Angels and Saints in full Perfection, shall be found-
ed as to make ONE LOVE, to God that is One, and
to one another who are there all one in Christ, O what
a glorious LOVE will that be? That LOVE and JOY
will be the same thing: And that One universal
LOVE will be One universal JOY.

Little know we how great a Mercy it is to be here
commanded to love our Neighbours as our selves; and
much more to be effectually taught of God so to love
one another. And did we all here live in such uncon-
quered Love, we should be like to Heaven, as bearing the
Image of the God of Love: But alas, our Societies here
are small; our Goodness which is our Amiability wo-
fully imperfect, and mixt with barren sin and dis-
cord: But there a whole Heaven full of blessed Spirits
will flame for ever in perfect Love to God, to Christ,
and one another.

Go then, go willingly, O my Soul! Love jointly
with LIGHT to draw up thy desires: Nature inclin-
eth all things unto Union: Even the lifeless Elements
have an *Aggregative motion*, by which the parts which
violently separated, do hastily return to their Natural
adhesion. Art thou a Lover of Wisdom, and wouldest
thou not be united to the Wise? Art thou a Lover of
Holiness, and of Love itself, and wouldest thou not be
united to the Holy who are made of Love? Art thou
a hater of enmity discord and divisions, and a Lover of
Unity here on Earth, and wouldest thou not be where all
the just are One? It is not an unnatural Union to thy
love: Nothing shall be taken from thee by it: Thou shalt

relative by it more than thou canst contribute: It shall not be forced against thy Will: It is but a Union of Minds and Wills; a perfect Union of Loves. Let not natural or sinful selfishness cause thee to think suspiciously or hardly of it: For it is thy happiness and unity. What got the Angels that fell to selfishness from Unity? And what got Adam that followed them herein? The further any man goeth from UNITY by SELFISHNESS, the deeper he falleth into sin and misery from God! And what doeth Grace but call us back, from sin and selfishness to Gods Unity again! Dost not then on this dark divided World? Is not thy Body, while the parts by a uniting Soul are kept together and make One, in a better state than when it is crumbled into lifeless dust? And doth not death creep on thee by a gradual dissolution? Away then from this sandy incoherent state! The further from the Center the further from Unity: A Unity indeed there is of all things, but it is One heavenly LIFE, and LIGHT, and LOVE which is the true felicitating Union.

We dispute here whether the Aggregative Motion of separated parts (as in *descensu gravium*) be from a Motive Principle in the part, or by the Attraction of the whole, or by any external impulse. It is like that there is somewhat of all these: But sure the greatest cause is like to do most to the effect: The body of the Earth hath more power to attract a Cloud or Stone, than the intrinsic Principle to move it downwards: But intrinsic Gravity is also necessary. The superior attractive Love and Loveliness must do more to draw up this mind to God, than my intrinsic Heaviness to move it upward: But without this Holiness the Soul would not be capable of feeling that attractive influence. Every Grace cometh from God to be and lead up my Soul

to God: Faith therefore believeth the heavenly *Kingdom* and *Life* doth with some Delight desire it, and *Hopeth* after it, that I may at last attain it.

They that have pleased against *Propriety*, and would have all things *common* in this World, have forgotten that there is a *Propriety* in our present *Estate*, and Natural Constitution, which rendereth some accidental *Propriety* necessary to us: Every Man hath his own bodily parts, and inherent accidents, and every Man must have his own Food, his own Place, Cloathing and Acquisitions; his own Children, and therefore his own Wife, &c. But that the greatest Perfection is most for *Community* as far as Nature is capable of it, God would shew us in making the first Receivers of the extraordinary pourings out of his Spirit, to sell all and voluntarily make all *common*; none saying, This is that is my own! which was not done by any *constraining Law*, but by the Law or Power of *uniting Love*. They were first all as of *one Heart and Soul*, Act 4. 32.

Take not then thy inordinate desire of *Propriety* for thy *Health*, but for thy *Sickness*: Cherish it not, and be not afraid to lose it, and measure not the heavenly felicity by it: Spirits are penetrable: They claim not so much as a *Propriety* of place, as Bodies do: It is thy *weakness* and state of *Imperfection* now, which maketh it so desirable to thee that thy *House* should be *Thine* and *not* *mine*; thy *Land* be *Thine*, and *not* *mine*; thy *Cloaths*, thy *Books*, yea, thy *knowledge* and *grace*, be *Thine* and *not* *mine* but *Thine*. How much more excellent a state were it, (if we were born capable of it) if we could say that all these are as the *common Light* of the Sun, which is *mine* and *every one* as well as *mine*: Why are we so desirous to speak all *Laongues*, but that we might understand all men and

understood of all, and so might make our sentiments as common as is possible? Whence is it that men are so addicted to talkativeness, but that Nature would make all our Thoughts and passions as common as it can? And why else are Learned men so desirous to propagate their Learning, and Godly men so desirous to make all others wise and godly: It seemeth one of the greatest calamities of this life; that when a Man hath with the longest, and hardest study attained to much knowledge, he cannot bequeath it, or any part of it, to his Heir, or any Person when he dieth, but every Man must acquire it for himself: And when God hath sanctified the Parents, they cannot communicate their Holiness to their Children (though God promise to bless them on their account.) Much less can any Man make his *Grace* or *Knowledge* common: Nature and Grace incline us to desire it: but we cannot do it. For this end we Talk, and Preach, and Write; for this end we study to be as plain and convincing and moving as we can, that we may make our *Knowledge* and *Affections* as common to our Hearers and Readers as we can: And O what a blessed work should we take *Preaching* and *Writing* for, if we could make them all know but what we know, and love what we are persuading them to love? There would then be no need of Schools and Universities: A few Hours would do more than they do in an Age. But alas, how rare is it for a Father of excellent Learning and Piety, to have one Son like himself, after all his industry!

And shall heavenly communion then be desirable, where every Man shall have his Own, and yet his Own be common to all others? My knowledge shall be mine own, and other mens, as well as mine; My goodness shall be my own and theirs: My glory and

felicity shall be mine and theirs: And theirs also shall be mine as well as theirs: The Knowledge, the Goodness, the Glory of all the heavenly Society, shall be *Adieu* according to my Capacity: Grace is the Seed of such a state, which maketh us *all one* in Christ, (neither *Barbarian*, nor *Scythian*, Circumcision, nor Uncircumcision) Bond, nor Free;) by giving us to love our Neighbours as our selves and to love both our Neighbours and our selves for Christ, and Christ in all: Well might *Paul* say; *all things yours*, But it is here but as in the Seed; the perfect union and communion is hereafter. **Earth and Heaven** must be distinguished: We must not extend our hopes or pretensions here beyond the Capacity of our Natures: As perfect Holiness and Knowledge, so perfect *Unity* and *Concord* is proper to *Heaven*, and is not here to be expected: The Papal pretensions of an impossible Union in one Governour of all this *Earth*, is the means to hinder that Union which is possible. But the state of Perfection is the state of perfect union & communion. Hasten then upwards, O my Soul, with the ferventest desires, and breath after that state with the strongest Hopes; where thou shalt not be rich, and see thy Neighbours poor about thee, nor be poor while they are rich; nor be well while they are sick, or sick while they are well: But their Riches, their health, their Joy will be all thine, and thine will be all theirs, as the common Light; and none will have the less for the participation of the rest: Yes, *Communion* will be part of every ones felicity: It constituteth the very being of the City of God. This *Celestial Communion* of *Saints* in one holy Church, above what is here to be attained, is now an Article of our Belief: But *believing* will soon end in seeing and enjoying.

V. The Constitutive Reasons from the heavenly Life or Practice.

§ 1. Seeing and Loving will be the heavenly Life: But yet it seemeth that besides these, there will be EXECUTIVE Powers, and therefore some answerable PRACTICE. There are GOOD WORKS in Heaven, and far more and better than on Earth. For,
 1. There will be more *Passive Activity*, and therefore more exercise of it: For the Power is for Action.
 2. There will be more Love to God and one another: And Love is active.
 3. There will be more likeness to God and our Redeemer, who is communicative, and as good as he is good.
 4. Our Union with Christ who will be everlastingly *beneficent*, as well as benevolent, will make us in our places also *beneficent*.
 5. Our Communion in the City of God, will prove that we shall all bear our part as the Members of the Body, in contributing to the welfare of the whole, and in the common returns to God.

§ 2. But, *What are the heavenly Works*, we must perfectly know when we come thither: In general we know,
 1. That they will be the works of love to God and to his Creatures, that is, such as Love inclineth us to exercise.
 2. And they will be works of Obedience to God: that is, such as we shall do to please his Will, and because he willeth them to be our duty.
 3. They will be useful works to others.
 4. They will be pleasant to our selves and part of our felicity.
 5. And they will carry all to God our End.

§ 3. And somewhat of them is particularly described in the holy Scriptures: As, *1. We shall in Concord with the whole Society or Chore, give Thanks and Praise to God and our Redeemer, Rev. 19. 5. 1 Pet. 4. 11. Rev. 7. 4. & 4. 7, 11. & 5. 13. & 7. 12. & 19. 1. Phil. 4. 20.* Whether there be any *Voice*, or only such Spiritual activity and exultation as to Man in Flesh is not to be clearly understood, is not fit for us here to presume to determine: It will be somewhat more high and excellent than our *vocal Praise*, and *Singing* is; and of which this beareth some analogical resemblance or signification: As all Passions earnestly desire vent and exercise, so specially do our holy affections, of Love, Joy and Admiration of God Almighty! And there is in us a desire of communion with many in such affections and expressions: Methinks when we are singing or speaking God's praise in the great Assemblies, with joyful and fervent Souls, I have the liveliest foretaste of Heaven on Earth: And I could almost wish that our Voices were loud enough to reach through all the World, and unto Heaven itself: Nor could I ever be offended (as many are) at the Organs and other convenient Musick, soberly and seasonably used, which excite and help to tune my Soul, in so holy a work, in which no vain assistance is to be despised. No work more comforteth me in my greatest sufferings, none seemeth more congruous and pleasant to me while I wait for Death, than Psalms and words of Praise to God; nor is there any exercise in which I had rather end my life: And should I not then willingly go to the heavenly Chore, where God is praised with perfect Love, and Joy, and harmony? Had I more of a Praising frame of Soul, it would make me long more for that Life of Praise. For I never find my self more wil-

willing to be there, than when I most joyfully speak or sing God's praise. Though the Dead praise not God in the grave, and dust doth not give him thanks; yet living Souls in Heaven do it joyfully, while their fleshly cloathing turns to dust!

'Lord tune my Soul to thy Praises now, that sweet experience may make me long to be where I shall do it better! I see where any excellent Musick is, Nature maketh men flock to it; and they that are but Hearers, yet join by a concurrent phantasie and delight: Surely if I had once heard the heavenly Chore, I should Eccho to their holy Songs, though I could not imitate them; and I should think it the truest Blessedness to be there and bear my part. My God, the voice of thy comforting Spirit, speaking thy Love effectually to my Soul, would make such holy Musick in me, that would incline me to the Celestial consort; and without it all these thoughts and words will be in vain. It is the inward Melody of thy Spirit and my Conscience that must tune me to desire the heavenly Melody. O speak thy love first to my Heart, and then I shall joyfully speak it to my Brethren, and shall ambitiously seek that communion of them, that praise thee better, than sinful groaning Mortals can. And though my sins here make a loathed jar and discord in my Songs, I hope my groans for those sins and their effects, will make no discord: Sighs and Tears have had the honour to be accepted by thee, who despisest not a contrite Soul. But if thy Spirit will sing and speak within me, and help me against the discordant murmurs of my unbelieving Heart, and pained Flesh, I shall offer thee that which is more suitable to thy Love and Grace. I confess Lord that daily Tears and Sighs are not unsuitable to the Eyes

and Voice of so great a Sinner, who is under thy
 correcting Rod! What better could I expect when
 I grieved thy Spirit, than that it should prove my
 grief! Yea, this is far better than the genuine
 effects of sin. But this is not it that is meetest to be
 offered to the God of Love: *He that offereth Praise
 doth glorifie thee!* And is not this *the Spiritual Sacrifice
 acceptable through Christ*, for which we were made
 Priests to God, 1 Pet. 2. 5. I refuse not Lord to lie in
 Tears and Groans when thou requirest it; and do
 not thou refuse those Tears and Groans; but O give
 me better, that I may have better of thine own to offer
 thee: And by this prepare me for the *far better*, which
 I shall find with Christ: And that which is *Best* to us thy
 Creatures, will be accepted as Best by Thee, who art
 glorified and pleased in the Perfection of thy works.

§ 4. II. It is at least very probable that God maketh glorified Spirits his Agents and Ministers of much of his beneficence to the Creatures that are below them. For, 1. We see that where he endueth any Creature with the noblest endowments, he maketh most use of that Creature to the benefit of others. We shall in Heaven be most furnished to do good; and that furniture will not be unused. 2. And Christ tells us that we shall be like or equal to the Angels; which though it mean not *[simply and in all things]* yet it meaneth more than to be above carnal Generation; for it speaketh of a similitude of Nature and State as the Reason of the other. And that the Angels are God's Ministers for the good of his chosen in this World, and Administrators of much of the Affairs on Earth, is past all doubt. 3. The Apostle telleth us that the Saints shall Judge the World and Angels; And Judging in Scripture is oft put for Ruling! It is therefore probable at least, that the Devils, and the Damned,

ned, shall be put under the Saints, and that with the Angels they shall be employed in some Ministerial Oversight of the Inhabitants and Affairs of the promised New-Earth. 4. And when even the more noble Superiour Bodies, even the Stars, are of so great use and influx to inferiour Bodies, it is like that accordingly Superiour Spirits will be of use to the Inhabitants of the World below them.

§ 5. But I think it not meet to venture here upon uncertain conjectures beyond the revelation of God's Word, and therefore shall add no more, but conclude that God knoweth what use to make of us hereafter, as well as here, and that if there were no more for us to do in Heaven, but with perfect Knowledge, Love and Joy, to hold communion with God and all the heavenly Society, it were enough to attract a sensible and considerate Soul, to fervent desires to be at home with God.

§ 6. And here I must not overpass my rejection of the injurious opinion of too many Philosophers and Divines, who exclude all *Sense and Affection* from Heaven, and acknowledge nothing there but *Intellect and Will*: And this is because they find *Sense and Affection* in the Brutes, and they think that the souls of Brutes are but some quality or perishing temperament of Matter; and therefore that *Sense and Affection* is in us no better.

§ 7. But, 1. What felicity can we conceive of without any *affection of delights or joy*? Certainly bare *Volition* now without these doth seem to be no felicity to us. Nor knowledge neither, if there were no delight in knowing.

§ 8. 2. Yes, I leave it to mens experience to judge, whether there be now any such thing in us as proper willing which is not also some internal sense of and affection to the good which we will? If it be *Complacency* or the *Pleasurableness* of the *Will*, this signifies some *Pleasure*,

and Love in the first act is nothing else but such an Appetite: If it be *Desire*, it hath in it a *Pleasedness* in the thing desired as in *esse cognito*, as it is thought on by us; and what Love is without all sense and affection?

§ 9. 3. Why doth the Scripture ascribe Love and Joy to God and Angels if there were not some reason for it? Doubtless there is great difference between the heavenly Love and Joy, and ours here in the Body: And so there is also between their knowledge and ours, and their *Will* and ours: But it is not that theirs is less or lower than ours, but somewhat more excellent, which ours giveth us some analogical (or imperfect formal) notice of.

§ 10. 4. And what though Brutes have *Sense* and *Affection*, doth it follow therefore that we have none now? Or that we shall have none hereafter? Brutes have Life: And must we therefore have no Life hereafter, because it is a thing that's common to Brutes? Rather as now, we have all that the Brutes have and more, so shall we then have *Life*, and *Sense*, and *Affection* of a nobler sort than Brutes, and more. Is not God the *Living God*? Shall we say that he liveth not because Brutes live? Or rather that they live a sensitive life, and Man a Sensitive and Intellectual, because God is Essential, Transcendent Infinite Life, that makes them live.

§ 11. 5. But if they say that there is no *Sensation* or *Affection* but by *bodily Organs*, I answered before to that; the Body feeleth nothing at all, but the Soul in the Body: The Soul uniteth itself most nearly to the *igneous-aereal* parts called the *Spirits*; and in them it *feeleth*, *seeth*, *tasteth*, *smelleth*, &c. And that Soul that *feeleth*, and *seeth*, doth also inwardly love, desire, and rejoice: And that Soul which doth this in the Body, hath the same power and faculty out of the Body: And if they judge by the cessation of sensation when the

the Organs are undisposed or dead, so they might as well conclude against our future *Intellection* and *Will*, whose operation in an Apoplexy, we no more perceive than that of Sense. * But I have before shewed that the Soul will not want exercise for its Essential faculties, for want of Objects or bodily Organs; and that men conclude basely of the souls of Brains, as if they were not an *enduring substance*, without any proof or probability : And tell us idle dreams, that they are but *vanishing temperaments*, &c. which are founded on another Dream, that FIRE (or the Motive-Illuminative-Calefactive Cause) is no substance neither; and so our unnatural Somatics know none of the most excellent substances, which actuate all the rest, but only the more base and gross which are actuated by them; and they think they have well acquitted themselves, by telling us of *subtle acted Matter and Motion*, without understanding what any *Living Active-Motive Faculty*, or *Virtue* is. And because no Man knoweth what God doth with the souls of Brains, (whether they are only *one common sensitive soul of a more common Body*, or whether *Individuate* still and Transmigrant from Body to Body, or what else :) Therefore they make Ignorance a plea for Error, and feign them to be *no substances*, or to be *Annihilate*.

§ 12. I doubt not but *Sensation* (as is aforesaid) is an excellent Operation of the Essential faculties of real substances called *Spirits*; and that the highest and noblest Creatures have it in the highest excellency : And though God that fitteth every thing to its use, hath given, e.g. a Dog a more perfect Sense of Smelling than a Man, yet Man's internal Sense is far more excellent than the Brains, and thereby is an advantage to our *Intellection*, *Volition* and *Joy* here in the Flesh : And that

that in Heaven we shall have not less, but more, ~~and~~ more excellent Sense and Affections of Love and Joy, as well as more excellent Intellection and Volition: but such as we cannot now clearly conceive of.

§ 13. Therefore there is great reason for all those Analogical collections which I have mentioned in my Book called, *The Saints Rest*; from the present operations and pleasures of the Soul in Flesh, to help our Conceptions of its future pleasures: And though we cannot conclude that they will not unconceivably differ in their manner from what we now feel, I doubt not but ~~feel~~ and *rejoice* we shall, as certainly as *Life* (and the Soul is *Essential Life*) and that our *Life*, and *Feeling*, and *Joy*, will be unconceivably better.

The Concluding Application.

§ 1. I am convinced that it is far better to *depart and be with Christ*, than to be here: But there is much more than such conviction necessary to bring up any Soul to such desires. Still there resisteth, I. *The natural averseness to Death* which God hath put into every Animal, and which is become inordinate and too strong by sin. II. The remnants of *Unbelief*, taking advantage of our darkness here in the Flesh, and our too much familiarity with this visible World. III. The want of more lively *fortass* in a heavenly mind and love, through weakness of Grace, and the fear of Guilt. These stand up against all that is said; and words will not overcome them: what then must be done? Is there no remedy?

§ 2. There is a *Special* sort of the *Teaching* of God
by

by which we must learn so to number our Days as to apply our Hearts to Wisdom: Without which we shall never effectually, practically and savingly learn either this or any the most common and obvious easie Lesson. When we have read, and heard, and spoken, and written the soundest Truth, and certainest Arguments, we know yet as if we knew not, and believe as if we believed not, with a slight and dreaming kind of apprehension, till God by a *special Illumination* bring the same things clearly to our Minds, and *awaken* the Soul by a *special suscitation*, to feel what we know, and *sway* the Soul to the Truth revealed, by an influx of his Love, which giveth us a pleasing sense of the Amiability and Congruity of the things proposed. Since we separated our selves from God, there is a hedge of separation between our Senses and our Understandings, and between our Understandings and our Wills and Affections, so that the communion between them is violated, and we are divided in our selves, by this Schism in our Faculties. All men still see the demonstrations of Divine Perfections, in the World and every part thereof; and yet how little is God known. All men may easily know that there is a God, who is Almighty, Omniscient, Goodness itself, Eternal, Omnipresent, the Maker, Preserver, and Governour of all, who should have our whole *Trust*, and *Love*, and *Obedience*; and yet how little of this knowledge is to be perceived in mens *Hearts* so themselves, or in their Lives to others? All men know that the World is *Vanity*, that Man must die, that Riches then profit not, that time is precious, and that we have only this little time to prepare for that which we must receive hereafter: And yet how little do men seem to know indeed, of all such things as no Man doubts of? And when God doth
come

come in with his powerful awakening *Light* and *Love*; then all these things have another appearance of affecting reality, than they had before; as if but now we began to know them: Words, Doctrines, Persons, Things do seem as newly known to us.

All my best Reasons for our Immortality and future Life, are but as the New-formed Body of *Adam*, before God breathed into him the Breath of Life: It is he that must make them *Living Reasons*. To the Father of Lights therefore I must still look up, and for his Light and Love I must still wait; as for his blessing on the Food which I have eaten, which must convert it into my living substance: Arguments will be but undigested Food, till God's effectual influx do digest them. I must learn both as a *Student* and a *Beggar*: when I have thought and thought a Thousand times, I must beg thy Blessing, Lord, upon my Thoughts, or they will all be but *dulness* or *self-distractedness*. If there be no *Motion*, *Light*, and *Life*, here without the Influx of the Sun, what can Souls do, or receive or feel without thy influx. This World will be to us without thy Grace, as a *Grave* or *Dungeon*, where we shall lie in *Death* and *Darkness*. The eye of my *Understanding*, and all its Thoughts will be useless or vexatious to me, without thine illuminating Beams? O shine the Soul of thy Servant into a clearer knowledge of thy Self and Kingdom, and *Love him* into more Divine and heavenly loves; and then he will willingly come to thee.

§ 3. 1. And why should I strive by the *fears* of *Death*, against the common course of Nature, and against my only hopes of Happiness? Is it not appointed for all men once to die? Would I have God to alter this determinate Course, and make sinful Man immortal

mortal upon Earth? When we are sinless we shall be immortal. The love of life was given to teach me to preserve it carefully and use it well, and not to torment me with the continual troubling foresight of Death: Shall I make my self more miserable than the Vegetatives and Brutes? Neither they nor I do grieve that my Flowers must fade and die, and that my sweet and pleasant Fruits must fall, and the Trees be unclothed of their beauteous leaves, until the Spring. Birds, and Beasts, and Fishes, and Worms, have all a self-preserving fear of Death, which urgeth them to fly from danger; But few if any of them have a *tormenting* fear arising from the *fore-thoughts* that they must die. To the *Body death* is less troublesome than sleep: For in sleep I may have disquieting pains or dreams: And yet I fear not going to my bed. But of this before.

If it be the misery after Death that's feared, O what have I now to do, but to receive the free reconciling Grace which is offered me from Heaven, to save me from such misery, and to devote my self totally to him, who hath promised, that those that come to him he will in no wise cast out.

§ 4 But this cometh by my *selfishness*: Had I studied my duty, and then remembered that I am *not mine own*, and that it is *God's part* and not mine to determine of the duration of my life, I had been quiet from these fruitless fears: But when I tell to my self from God, I am fain to *care* for my self, as if it were my work to measure out my Days, and now I trust not God as I should do with his own. And had my religion and devotedness to him been more *absolute*, my trust in him would have been more easy: But Lord, thou knowest that I would fain be thine, and wholly thine, and it is to thee that I desire to live: Therefore

fore let me quietly Die to Thee, and wholly Trust Thee with my Soul.

§ 5. II. And why should my want of *formal Conceptions* of the future state of *separated Souls*, and my strangeness to the *manner* of their *subsistence* and *operations*, induce me to doubt of those *generals*, which are evident, and beyond all rational doubting? That Souls are *substances*, and *not annihilated*, and *essentially* the same when they forsake the Body, as before, I doubt not. Otherwise neither the Christians *Resurrection*, nor the *Pythagoreans* transmigration were a possible thing. For if the Soul cease *so be*, it cannot pass into *another Body*, nor can it re-enter into *this*? If God raise this Body then it must be by *another Soul*! For the same Soul to be *Annihilated*, and yet to begin again to *be*, is a contradiction: For the second beginning would be by *Creation*, which maketh a *new Soul*, and not the same that was before. It is the *Invisible* things that are excellent, active, operative and permanent: The *Visible* (excepting *Light* which maketh all things else visible) are of themselves but lifeless dross: It is the unseen part of Plants and Flowers which causeth all their growth and beauty, their fruit and sweetness: Passive Matter is but moved up and down by the invisible active Powers, as Chess-men are moved from place to place by the Gamesters hands: What a loathsome Corps were the World without the invisible Spirits and Natures that animate, actuate or move it? To doubt of the being or continuation of the most excellent Spiritual parts of the Creation, when we live in a World that is actuated by them, and where every thing demonstrates them in their effects, is more foolish than to doubt of the being of these gross materials which we see.

§ 4. How oft have I been convinced that there are good

good Spirits with whom our Souls have as certain communion (though not so sensible) as our Life hath with the Sun, and as we have with one another? And that there are evil and envious Spirits that fight against our Holiness and Peace, as certain Narratives of Apparitions and Witches, and too sad experience of Temptations do evince. And the marvellous diversity of Creatures on Earth, for kind and number, yea, the diversity of Stars in Heaven, as well as the diversities of Angels, and Devils, do partly tell me, that though All be of One, and through One, and to One, yet *absolute Unity* is the divine Prerogative, and we must not presume to expect such Perfection, as to lose our *specific* or *numerical diversity* by any Union which shall befall our Souls. Nor can I reasonably doubt that so noble and active a Nature as *Souls*, dwelling above in the lucid Regions, in communion with their like, and with their betters, shall be without the activity, the pleasure, and felicity, which is suitable to their Nature, their Region, and their Company. And my Saviour hath entered into the Holiest, and hath assured me that there are many Mansions in his Fathers House, and that when we are absent from the Body we shall be present with the Lord.

§ 7. Organical sight is given me for my use here in this Body: And a Serpent or a Hawk hath as much of more of this than I have: Mental knowledge reacheth further than sight, and is the act of a nobler Faculty, and for a higher use: Though to be the Soul itself embodied in the ignorant Spirit that seeth, yet it is by a higher and more useful Faculty, that it understandeth: And Faith is an understanding act: It knoweth things unseen because they are revealed. Who can think that all believing holy Souls, that have passed hence from the beginning of the World, have been

deceived in their Faith and Hope? And that all the wicked worldly Infidels, whose hope was only in this life, have been the wisest men and have been in the right: If Virtue, and Piety, are faults or follies, and brutish Sensuality be best, then why are not Laws made to command Sensuality, and forbid Piety and Virtue? To say this, is to deny humanity, and the Wisdom of our Creator, and to feign the World to be governed by a Lie, and to take the Perfection of our Nature for its disease, and our greatest disease for our Perfection. But if Piety, and Virtue, be better than *Luxury* and *Vice*, the Principles and necessary Motives of them are certainly true, and the exercise of them is not in vain. What abominable folly and wickedness were it to say that the wicked only attain their ends, and that they all lose their labour, and live, and die in miserable deceit, who seek to please God in hope of a better life to come, believing that God is the Rewarder of them that diligently seek him? Would not this justify the foolish *Manichees* that thought a bad God made this World; yea, and would infer that he not only made us for a mischief, but Ruleth us to our doom and hurt, and giveth us both Natural and Supernatural Laws, in ill will to us, to mislead us to our misery, and to fill our lives with needless troubles? Shall I not abhor every suggestion that containeth such inhumane absurdities as these? Wonderful! that Satan can keep up so much Unbelief in the World, while he must make men such fools, that he may make them unbelievers and ungodly.

§ 8. III. That my Soul is so *near* *hell*, and my *share* of future Blessedness is so small, is partly the fruit of those many wilful sins, by which I have quenched the Spirit that should be my Comforter. And it is partly

partly from our common state of darkness and strangeness, while the Soul is in Flesh, and operateth as the Bodies form, according to its Interest and Capacity: Affections are more easily stirred up to things seen, than to things that are both unseen, and known only very defectively, by *general*, and not by *clear distinct* apprehensions. And yet this, O this is the misery and burden of my Soul! Though I can say that I love *God's Truth and Graces, his Work, and his Servants*; and whatever of God I see in the World, and that this is a love of God in his Creatures, Word and Works; yet that I have no more *desiring and delightful Love of Heaven*, where his Loveliness will be more fully opened to my Soul, and that the thoughts of my speedy appearing there, are no more joyful to me, than they are, is my sin, and my calamity, and my shame. And if I did not see that it is so with other of the Servants of Christ, as well as with me, I should doubt whether affections so unproportionable to my Profession, did not signify unsoundness in my belief. It is strange and shameful that one that expecteth quickly to see the glorious World, and to enter the Holy Celestial Society, should be no more joyfully affected with these hopes: And that I should make any great matter of the pain and languishing and perishing of the Flesh, when it is the common way to such an end? O hateful sin that hath so darkned and corrupted Souls, as to estrange and indispose them to the only state of their hoped happiness: Alas, what did Man when he forsook the Love and Obedience of his God? How just it is that this Flesh and World should become our Prison, which we would make our home, and would not use as our Lord appointed us, as our Servant and way to our better state! Though our way must not be our home, our Father

would not have been so strange to us in *the way*, if we had not unthankfully turned away from his Grace and Love.

§9. It is to us that know not the Myſteries of Infinite Wiſdom, the ſaddeſt thought that ever doth poſſeſs our Minds, to conſider that there is no more Grace and Holineſs, knowledge of God, and communion with him in this World! That ſo few are Saints, and thoſe few ſo lamentably defective and imperfect! That when the Sun ſhineth on all the Earth, the Sun of Righteouſneſs ſhineth on ſo ſmall a part of it, and ſo few live in the Love of God, and the joyful hopes of future Bleſſedneſs; and thoſe few have ſo low a meaſure of it, and are corrupted and troubled with ſo many contrary affections. Infinite goodneſs is not undiſpoſed to do good! He that made us capable of Holy and Heavenly affections, gave us not that Capacity in vain. And yet, alas, how little of God and Glory taketh up the Hearts of men!

But Man hath no cauſe to grudge at God! The Devils before their fall were not made indeſectible! Divine Wiſdom is delighted in the diverſity of his Works, and maketh them not all of equal excellency. Free will was to act its part! Hell is not to be as good as Heaven! And ſin hath made Earth to be next to Hell! So much Sin, ſo much Hell! What is ſin but a willful forſaking of God? And can we forſake him and yet love him and enjoy his love! God's Kingdom is not to be judged of by his Jail, or Gibbets. We willfully forſook the Light, and made the World a Dungeon to our ſelves! And when recovering Light doth ſhine unto us, how unthankfully do we uſually entertain it! We cannot have the conduct and comfort of it while we ſhut our Eyes and turn away. And what though God give not to all men an overcoming meaſure, nor to the beſt ſo much as they deſire? The Earth

is but a spot or point of God's Creation; not so much as an Ant hillock, to a Kingdom, or perhaps to all the Earth: And who is scandalized because the World hath an heap of Ants in it, yea, or a Nest of Snakes, that are not men! The vast unmeasurable Worlds of Light which be above us are possessed by Inhabitants suitable to their Glory! A Casement or Crevice of Light, or a Candle in this darksome World, is an unspeakable Mercy; yea, that we may but *be* of a better World, and may seek it in Hope: we must not grudge that in our Prison we have not that presence of our King, and pleasures of the Kingdom, as innocent and free Subjects have hope of Pardon, & of a speedy deliverance are great Mercies to Malefactors.

§ 10. And if my want of the Knowledge and Love of God, and joyful communion with the heavenly Society, be my Prison and as the Suburbs of Hell, should it not make me long for the Day of my Redemption, and the glorious liberty of the Sons of God? My true degrees of deliverance, and of Holiness and Perfection, are my Evidences that I shall obtain them. As the *Will* is the Sinner, so it is the obstinate continuance of a *Will* to sin, which is the bondage, and the cause of continued sin: And a continued Hell, is continued sin, as to the first part at least: Therefore they that continue in Hell, do continue in a sinning Will, and so continue in a Love and willingness of so much of Hell. So far as God maketh us *willing* to be delivered from sin, so far we are delivered: And our initial imperfect deliverance is the way to more. If pains then make me groan for ease, and sickness make me wish for Health, why should not my remnants of Ignorance, Unbelief, and Strangeness to God, occasion me to long for the Day of my Salvation? This is the greatest of all my troubles: And should it not then be the greatest

wearying burden from which I should earnestly desire to be eased: As Grace never doth hurt efficiently, and yet may be ill used and do hurt *objectively* (as to them that are proud of it) so sin never doth good efficiently and of itself, and yet *objectively* may do good: For sin may be the Object of Grace, and so to use it is not sin. My unbelief, and darkness, and disaffection, and inordinate love of this life, do of *themselves* most hinder my desires of deliverance and of a better life; but *objectively* what more fit to make me a weary of such a grievous state? Were my unbelief and earthly mind predominant, they would chain my affections to this World; or if I were constrainedly weary of a miserable life, I should have no comfortable hopes of a better. But as it is the Nature of my sin to draw down my Heart from God and Glory, it is the nature of my *Faith, and Hope, and Love* to carry it upward, and to desire the heavenly Perfection: Not to love *Death*, but to love that which is beyond it. And have I been so many years in the School of Christ, learning both how to live and die, begging and studying for this Grace, and exercising it against this sinful Flesh, and shall I now after all find *Flesh* more powerful to draw me downward, than Faith, Hope and Love to carry my desires up to God!

§ 11. "O God forbid! O thou that freely gavest me thy Grace, maintain it to the last against its Enemies, and make it finally victorious! It came from thee; it hath been preserved by thee; it is on thy side, and wholly for thee; O let it not now fail, and be conquered by blind and base Carnality, or by the temptations of a hellish conquered Enemy! without it I had lived as a Beast, and without it I should die more miserably than a Beast! It is thine Image which thou lovest; it is a Divine Nature, and heavenly

"Beam;

" Beam; what will a Soul be without it, but a Dun-
 " geon of Darkness, a Devil for malignity, and dead
 " to Holiness and Heaven? without it, who shall plead
 " thy Cause against the Devil, World and Flesh?
 " without thy Glory Earth is but Earth; without thy
 " Natural Efficacy, it would be nothing; without thy
 " wise and potent Ordination, it would be but a Chaos;
 " and without thy Grace, it would be a Hell. O ra-
 " ther deny me the Light of the Sun, than the Light
 " of thy Countenance! Less miserable had I been with-
 " out Life or Being, than without thy Grace. Without
 " thee and my Saviour's help I can do nothing; I did
 " not live without thee, I could not pray or learn with-
 " out thee; I never could conquer a temptation without
 " thee; and can I die, or be prepared to die without
 " thee? Alas! I shall but say as Philip of Christ, I
 " know not whither my Soul is going, and how then shall
 " I know the way. My Lord having loved his own in
 " the World, did love them to the end. Thou lovest
 " fidelity and perseverance in thy Servants, even those
 " that in his sufferings forsook him and fled, yet are
 " commended and rewarded by Christ, for continuing
 " with him in his temptations, Luk. 22. 28. And wilt
 " thou forsake a sinner in his extremity, who consent-
 " eth to thy Covenant, and would not forsake thee?
 " My God, I have often sinned against thee, but yet
 " thou knowest I would fain be thine: I have not ser-
 " ved thee with the resolution, fidelity and delight, as
 " such a Master should have been served, but yet I
 " would not forsake thy service, nor change my Master
 " or my Work; I can say with thy Servant Paul, Act.
 " 27. 23. that thou art the GOD WHOSE I AM,
 " and WHOM I SERVE; and O that I could serve
 " thee better! For to serve thee, is but to Receive thy

Grace, and to use it for my own, and others good, and
 so to glorifie thee, and please thy will, which being
 LOVE it self, is pleased best when we receive and
 do most good. I have not loved thee as Infinite Good-
 ness, and Love it self, and fatherly Bounty should
 have been loved; but yet I would not forsake thy
 Family; and nothing in this World is more my grief
 than that Move thee no more; forsake not then a sin-
 ner that would not forsake thee, that looketh every
 hour towards thee, that feeleth it as a piece of Hell
 to be so dark and strange unto thee, that gropeth, and
 groaneth, and gaspeth after thee; feeling to his grea-
 test sorrow, (though thou art every where) that
 while he is present in the body, he is absent from the
 Lord. My Lord, I have nothing to do in this World,
 but to seek and serve thee; I have nothing to do
 with a Heart and its affections, but to breath after
 thee? I have nothing to do with my Tongue and
 Pen, but to speak to thee, and for thee, and to publish
 thy Glory and thy Will? What have I to do with all
 my Reputation, and Interest in my Friends, but to
 increase thy Church, and propagate thy holy Truth
 and Service? What have I to do with my remain-
 ing Time, even these last and languishing hours, but
 to look up unto thee, and wait for thy Grace, and
 thy Salvation? O pardon all my carnal thoughts,
 and all my unthankful neglects of thy precious Grace,
 and Love, and all my wilful sin against thy Truth
 and thee; and let the fuller Communications of thy
 forfeited Grace, now tell me by experience that thou
 dost forgive me! Even under the terrible Law thou
 didst tell Man thy very Nature, by proclaiming thy
 Name, *Exod. 34. 6, 7. The Lord, the Lord God mer-
 ciful and gracious, long suffering, and abundant in*
 "good."

"goodness and Truth, keeping mercy for thousands, for-
 "giving iniquity, and transgression and sin; and is
 "not the Grace of our Lord Jesus Christ revealed in
 "the Gospel for our more abundant Faith and Consol-
 "ation? My God, I know, as I cannot Love thee ac-
 "cording to thy Loveliness, so I cannot Trust thee ac-
 "cording to thy Faithfulness: I can never be suffici-
 "ently confident of thy almighty Power, thy Wisdom,
 "and thy Goodness. When I have said, as Psal. 77. 7.
 "Will the Lord cast off for ever? and will he be fa-
 "vourable no more? Is his mercy clean gone for ever?
 "doth his Promise fail to Generations? hath God for-
 "gotten to be gracious? hath he in anger shut up his ten-
 "der mercies? Conscience hath replied, that This is
 "my infirmity? I never wanted comfort, because thou
 "wantedst mercy, but because I wanted Faith and fir-
 "ness to receive it; and perceive it. But hast thou not
 "mercy also to give me, even that Firmness, and that
 "Faith? My God, all is of thee, and through thee, and
 "all is to thee, and when I have the felicity, the Glory of
 "all for ever will be thine. None that trusteth in thee
 "(according to thy Nature and Promise) shall be asha-
 "med: If I can live and die in Trusting in thee, surely
 "I shall not be confounded.

§ 12. Why then should it seem a difficult Que-
 stion, how I may willingly leave this World, and my
 Soul depart to Christ in Peace. The same Grace which
 regenerated me, must bring me to my desired end, as
 the same Principle of Vegetation which causeth the
 Bud must bring the Fruit to sweet maturity. I. BE-
 LIEVE and TRUST thy Father, thy Saviour, and
 thy Comforter. II. And HOPE for the joyful enter-
 tainments of his Love, and for the blessed state which
 he hath promised. III. And long by LOVE for nearer

Union and Communion with him; and thus, O my Soul, thou mayest depart in Peace.

1. How sure is the Promise of God? How suitable to his Love, and to the Nature of our Souls, and to the operations of every Grace? It is initially performed *here*, whilst our desires are turned towards him, and the heavenly seed and spark is here ingenerated in a Soul that was *dead and dark*, and *disaffected*. Is it any strange thing for *Fire to ascend*? yea or the fiery Principle of Vegetation in a Tree, to carry up the earthy matter to a great procerity? Is it strange that Rivers should hasten to the Sea? Whither should Spirits go but to the Region, or World of Spirits? and whither should Christ's Members, and holy Spirits go, but to himself, and the heavenly Society? And is not that a more holy and glorious place and state, than this below? Earth is between Heaven and Hell; a place of gross and passive matter, where Spirits may indeed operate upon that which needeth them, and where they may be detained a while in such operation, or as incorporated Forms, if not incarcerate Delinquents; but it is not their *center, end, or home*. Even light and reason might persuade me, that all the noble invisible powers that operate on this lower World, do principally belong unto a higher; and what can *Earth* add to their Essence, Dignity or Perfection?

§ 13. But why, O my Soul, art thou so vainly solicitous, to have formal, clear, distinct, conceptions of the Celestial World, and the individuation, and operations of separated Souls, any more than of the Angels? Whilst thou art the formal Principle of an animated Body, thy conceptions must be but suitable to their present state and use: When thou art possessed of a better state, thou shalt know it as a possessor ought to do:

For

For such a knowledge as thou lookest after, is part of the possession: And to long to know and Love, in Clearness and Perfection, is to long to possess. It is thy Saviour and his glorified Ones, that are comprehensors and possessors! And it is *his knowledge* which must now be most of thy satisfaction. To seek his Prerogative to thy self is vain usurping arrogance? Wouldst thou be a God and Saviour to thy self? O consider how much of the fall is in this *selfish care* and desire to be as God, in knowing that of Good and Evil which be- longeth not to thee, but to God to know. Thou know- est past doubt that there is a God of Infinite Perfection, who is the rewarder of them that diligently seek him: Labour more to know thy duty to this God, and *absolutely Trust him* as to the particularities of thy felicity and reward. Thou didst trust thy Parents to provide thee food and raiment, when thou didst but dutifully obey them: Though they could have forsaken thee or killed thee every hour, thou didst never fear it. Thou hast trusted Physicians to give thee even ungrateful Medicines, without enquiring after every ingredient, or fearing lest they should wilfully give thee Poyson! I trust a Barber with my Throat: I trust a Boatman or Shipmaster with my life: Yea, my Horse that might cast me; because I have no reason to distrust them, (saving their insufficiency and uncertainty as Creatures.) If a Pilote undertake to bring thee to the Indies, thou canst trust his conduct, though thou know thy self, neither the Ship, nor how to govern it, neither the way, nor the place to which thou art conveyed. And must not thy God and Saviour be trusted to bring thee safe to Heaven, unless he will satisfy all thy enquiries, of the individuation and operation of Spirits? Leave unsearchable and uselesse Questions to him that can easily

resolve them; and to those to whom the knowledge of them doth belong. Thou dost but entangle thy self in *sin* and *self-vocation*, while thou wouldst take God's work upon thee, and *wouldst know that* for thy self, which he must know for thee: Thy *knowledge* and *care* for it, did not precede nor prepare for thy Generation; nor for the motion of one Pulse or Breath, or for the Concoction of one bit of all thy Food, or the continuance of thy life one hour; supposing but thy care to use the means which God appointed thee, and to avoid things hurtful, and to beg his Blessing. The command of being careful for nothing, and casting all thy care on God, who careth for us, obligeth us in all things that are God's part; and for our Souls as well as for our Bodies: Yea, to Trust him with the greatest of our concerns, is our greatest duty; supposing we be careful about our own part, *viz.* to use the means and obey his Precepts. To dispose of a departing Soul is God's part and not ours! O how much evil is in this *struggling self-providing Care*! If I did but know what I would know about my Soul and my Self; and if I might but choose what condition it should be in, and be the final disposer of it my Self, O what satisfaction and joy would it afford me? And is not this to be partly a God to my self? Is he not *fitter* to know and choose, and dispose of me, than I am? I could Trust my self easily, even my *Wisdom* and *Will* in such a Choice, if I had but *power*. And cannot I trust God and my Redeemer, without all *this care*, and *fear*, and *trouble*, and all these particular enquiries? If you are conveying your Child in a Boat, or Coach, by Water, or by Land, and at every turn he be crying out [O Father, whether do we go? Or what shall I do? or I shall be drowned or fall;] is it not rather his Trust in you, than the particular

ticular satisfaction of his ignorant doubts, that must quiet and silence him? Be not then foolishly distrustful and inquisitive? Make not thy self thy own disquietor or tormentor, by an inordinate care of thy own security. Be not cast down, O departing Soul, nor by unbelief disquieted within me: Trust in God, for thou shalt quickly by experience be taught to give him thanks and praise, who is the health of my countenance and my God.

§ 14. O what clear reason! What great experience do command me to *Trust him*? *absolutely and implicitly* to *Trust him*, and to distrust my self.

1. He is Essential Infinite Perfection, Power, Wisdom and Love? There is in him all that should invite and encourage rational trust, and nothing that should discourage it.

2. There is nothing in any *Creature* to be trusted, but God in that *Creature*, or God working in and by it. Distrust him and there is *nothing* to be trusted: Not the Earth to bear me, nor the Air to breathe in, much less any mutable Friend.

3. I am altogether his *Own*: His *Own* by right, and his own by *devotion* and *consent*: And shall I not trust him with his own.

4. He is the great Benefactor of all the World, that giveth all good to every *Creature*, not by constraint, nor by commutation, but as freely as the Sun giveth forth its light: And shall we not trust the Sun to shine?

5. He is my Father and special Benefactor; and hath taken me into his Family as his Child: And shall I not trust my heavenly Father?

6. He hath given me his Son as the great Pledge of his Love: And what then will he think too dear for me? Will he not with him give me all things, *Rom. 8.*

7. His Son came purposely to reveal the Father's speakable Love, and purpose to save us: And shall I not trust him that hath proclaimed his Love and Reconciliation by such a Messenger from Heaven.

8. He hath given me the Spirit of his Son, even the Spirit of Adoption, which is the surest Character of his Child, the Witness, Pledge, and Earnest of Heaven, the Name, and Mark of God upon me, HOLINESS TO THE LORD; and yet shall I not believe his Love and Trust him?

9. He hath made me a Member of his Son, and so far already united me to him: And will he not take care of the Members of his Son? Will he lose those that are given him? Is not Christ to be trusted with his Members.

10. I am his interest and the interest of his Son: Freely beloved; dearly bought! For whom so much is suffered and done, that he is pleased to call us his peculiar Treasure. And may I not trust him with his dear bought Treasure.

11. He hath stated me in a relation to Angels, who rejoiced at my Repentance, and to the heavenly Society which shall not miss the smallest part: Angels shall not lose their joy, nor ministrations.

12. He is in Covenant with me; even the Father, Son, and Holy Ghost: He hath given me many great and precious Promises: And shall I fear lest he will break his Word or Covenant?

13. My Saviour is the forerunner, entered into the Holiest, and there appearing and interceding for me: And this after he had conquered Death, and risen again to assure me of a future life, and ascended into Heaven to shew us whither we must ascend; and that after these comfortable words, SAY TO MY BRETHREN, I ASCEND TO MY FATHER AND YOUR FATHER,

THER, TO MY GOD AND YOUR GOD, Job.

20. 17. And shall I not follow him through Death, and trust such a Guide and Captain of my Salvation?

14. He is there to prepare a place for me, and will take me to himself? And may I not confidently expect it.

15. He told a Malefactor on the Cross, that he should that day be with him in Paradise, to tell believing Sinners what they may expect.

16. The Church by the Article of his *Descent into Hell*, hath signified their common belief, that his separated Soul, had its subsistence and operation, and did not sleep or perish, to tell us the Immortality of separated Souls.

17. His Apostles and other Servants have on earth served him all with these expectations.

18. The Spirits of the perfected Just are now in possession of what I hope for! And I am a follower of them who by Faith and Patience have attained the promised Felicity! And may I not trust him to save me who hath already saved Millions in this way? When I could trust a Ferriman to pass me over a River, that had safely passed over Thousands before me. Or I could trust a Physician who cureth all that he undertaketh of the same Disease.

19. I must be at his disposal whether I will or not. I shall live while he will, and die when he will, and go whither he will. I may sin and vex my Soul with fears, and cares, and sorrows, but I shall never prevail against his will.

20. Therefore there is no Rest for Souls but in the Will of God: That will created us, and that will did govern us, and that will shall be fulfilled on us. It was our Efficient and our Regent Cause, and it shall be our

End

End. Where else is it that we should rest? In the will of men, or Angels, or in our *own wills*? All Creatures are but Creatures: And our *own Wills* have undone us. They have misgoverned us, and they are our greatest Enemies; our Disease, our Prison, and our Death, till they are brought over to the will of God: Till then they are like a Foot out of joint; like a Child or Subject in Rebellion! There is no rectitude or health, no order, no peace or true felicity, but in the Conformity of our wills to the will of God. And shall I die in distrustful striving against his will, and desiring to keep up my own before it.

21. What abundant experience have I had of God's fidelity and love? and after all this shall I not trust him? His undeserved Mercy gave me being, it chose my Parents; it gave them a tender love to me, and desire of my good; it taught them to instruct me early in his Word, and to Educate me in his fear: It chose me suitable Company and Habitation: It gave me betimes a teachable ingeny: It chose my School-masters: It brought to my Hands many excellent and suitable Books: It gave me some profitable publick Teachers: It placed me in the best of Lands on Earth; and I think in the best of Ages which that Land had seen: It did early destroy all great expectations and desires of the World, teaching me to bear the Yoke from my youth, and causing me rather to groan under my infirmities, than to fight with strong and potent Lusts: It chastened me betimes, but did not destroy me. Great Mercy hath trained me up all my daies, since I was Nineteen years of Age, in the School of Affliction, to keep my sluggish Soul awake in the constant expectations of my change, and to kill my Pride, and overvaluing of this World, and to lead all
my

my studies to the most necessary things, and as a Spur to excite my Soul to seriousness, and especially to save me from the supine neglect and loss of time: O what unspeakable Mercy hath a life of constant but gentle Chastisement proved to me? It urged me against all dull delays, to make my Calling and Election sure, and to make ready my accounts as one that must quickly give them up to God. The Face of Death, and nearness of Eternity, did much convince me, what Books to read, what studies to persevere and prosecute, what Company and Conversation to choose! It drove me early into the Vineyard of the Lord; and taught me to preach as a dying Man to dying men: It was Divine Love and Mercy which made *Sacred Truth*, so pleasant to me, that my life hath been (under all my infirmities) almost a constant recreation and delight, in its discoveries, contemplation, and practical use: How happy a Teacher have I had? What excellent help, and sweet illumination? How far beyond my expectation hath Divine Mercy encouraged me in his Sacred work? How congruously did he choose every place of my Ministration, and Habitation to this day, without my own forecast or seeking? When and where since he first sent me forth, did I labour in vain? How many are gone to Heaven, and how many are in the way, to whom he hath blessed the Word which in weakness I did by his Grace and Providence deliver? Many good Christians are glad of now and then an Hour's time, to meditate on God's Word, and recreate themselves in his holy worship; but God hath allowed and called me, to make it the constant business of my life. My Library hath afforded me both profitable and pleasant company and help, at all times, when ever I would use them. I have dwelt among the shining Lights,

Light, which the Learned, Wise, and Holy men of all Ages have set up, and left to illuminate the World. How many comfortable Hours have I had in the Society of living Saints, and in the love of faithful Friends? How many Joyful Dales have I had in the solemn Assemblies, where God hath been worshipped with sobriety and alacrity, by concordant though imperfect Saints. Where the Spirit of Christ hath manifested his presence, by helping my self and my Brethren in speaking, and the People in ready delightful hearing, and all of us in loving and gladly receiving his Doctrine, Covenant and Laws? How unworthy was such a sinful Worm as I (who never had any Academical help, nor much from the Mouth of any Teacher) that God should become so great a Blessing to me, and that quite beyond my own intentions, God should induce or constrain me to provide any such like helps for others? How unworthy was I to be kept from the multiplied snares of Sin and Errors which reigned in this Age, and to be used as a means for other mens preservation and reduction? How to be kept in a love of Unity and Peace; How unworthy was I that God should make known to me so much of the reconciling truth, while extreams did round about prevail, and were commended to the Churches by the advantage of Party on one side, and of worldly Prosperity and Power on the other? And that God should use me above thirty Years in so comfortable a work as to plead and write for Love, Peace and Concord, and to vouchsafe me so much success therein as he hath done, notwithstanding the general prevalency of the contumacious military Tribe. Mercy I have had in Peace, and Liberty in times of Violence: And Mercy I have had in War, living two years in safety in a City of defence in the very midst of the Land, (Covebury,) and seeing

no enemy while the Kingdom was in Wars and Flames; and only hearing of the common Calamities round about: And when I went abroad and saw the effects of humane folly and fury, and of God's displeasure, he mercifully kept me from hurting any one, and being hurt by any: How many a time hath he preserved me by Day and Night, in difficulties and dangers, from the Malice of Satan, and from the Wrath of Man, and from accidents which threatened sudden Death: While I beheld the ruines of Towns and Countreys, and the Fields covered with dead Carcasses of the slain, I was preserved and returned home in Peace. And Oh how great was the mercy which he shewed me, in a terrible troublesome, peaceable, humble, unanimous People: So many in number, and so exemplary in quality, who to this Day keep their Integrity and Concord, when violence hath separated me from them Twenty six years: Yea, the like Mercy of acceptance and success beyond my expectation, he hath shewed me every where I have had opportunity of free ministration; even where there were many Adversaries. I have had an open Door, in the midst of humane Wrath and Rage, he hath preserved my Liberty beyond expectation, and continued my acceptance and success. When I might not speak by Voice to any single Congregation, he enabled me to speak by Writing to many; and for the success of my plainest & popular writings, which cost not least, I can never be sufficiently thankful: Some of which he sent to preach abroad in other Languages in forreign Lands. When my Mouth with Eighteen hundred or Two thousand more had been many years stopped, he hath since opened them in some degree; and the sufferings introduced us by men have been partly put by, and partly much alleviated by his Providence, and the hardness of our Throats hath not so much hindered the success of faithful Labours as we

feared, and as others hoped it would have done: I have had the comfort of seeing some *Peace and Calm* and *Prosperity of Truth and Piety* kept up, under the utmost opposition of diabolical and humane *Power, Policy, and Malice*. When I have been sent to the common Jail for my service and obedience to him, he hath there kept me in peace, and soon delivered me. He hath made the Mouths of my greatest Enemies who have studied my defamation and my ruine, to become my Witnesses and Compurgators, and to cross their own designs. How wonderful is it that I should so long dwell in so much peace, in the midst of those that seemed to want neither *Power nor Skill*, and which yet would vent out down into contempt and misery. And how many a danger, fear and pain hath he delivered this frail and languishing Body from? How oft hath he succoured me, when *Flesh and Heart* and *Air* have failed. He hath cured my consuming Coughs, and many a time stayed my flowing Bloody Urine, hath eased my pained Limbs, and supported a weary macerated Skeleton. He hath fetched me up from the jaws of Death, and reversed the Sentence which men have passed on me. How many Thousand weary days have been sweetened with his pleasant work? And how many Thousand painful weary Nights have had a comfortable Morning? How many Thousand strong and healthful Persons have been taken away by Death, whilst I have been upheld under all this weakness? Many a time have I cried to the Lord in my trouble, and he hath delivered me out of my distress. I have had Forty years added to my Days, since I would have been full glad of *Hezekiah's* promise of Fifteen. Since the day that I first preached his Gospel, I expected not of long time to live above a Year; and I have lived since then Forty years; which my own

Prayer

Prayers were cold and unbelieving how many Hundreds have prayed for me: And what strange deliverances, encouraging Fasting and Prayer have I oft had, upon their importunate requests: My Friends have been faithful, and the few that proved unfaithful have profitably taught me, to place no confidence in Man, and not to be inordinately affected to any thing on Earth; for I was forsaken by none of them, but those few that I excessively valued and overloved: My Relations have been comfortable to me, contrary to my deserts, and much beyond my expectations: My Servants have been faithful: My Neighbours have been kind: My Enemies have been impotent, harmless or profitable: My Superiours have honoured me by their respectful words, and while they have afflicted me, as supposing me ~~averse~~ to their design, they have not destroyed, but protected me: To my inferiours God hath made me in my low capacity somewhat helpful: I have been protected in ordinary health and safety, when the raging Pestilence came near my Habitation, and consumed an Hundred thousand Citizens: My dwelling hath been safe when I have seen the glory of the Land in flames, and after beheld the dismal ruins: When violence separated me from my too much beloved Library, and drove me into a poor and smoky House, I never had more help of God, nor did more difficult work than there: What pleasant retirements and quietness in the Countrey have been the fruits of persecuting Wrath? And I must not forget, when I had more publick liberty, how he saved me and all my Hearers, even by a wonder from being buried in the ruins of the Fabrick where we were, and others from the Calamitous, Scandal, and Lamentations, which would else have followed: And it is not a Mercy to be extenuated, that when the Tongues and

Pens of all Sects among us, and of proud self-exalters, and of some worthy Pious differing Brethren, have been long and vehemently bent against me, when my infamy hath been endeavoured by abundance of Volumes by the backbiting of angry dividers of all sorts, and by the calumniating accusations of some that were too high to be gain-said, and would not endure me to answer them and vindicate my innocency; yet, all these together, were never able to fasten their accusations, and procure any common belief, nor to bring me under the designed contempt, much less to break my comfort, encouragements or labours.

These, all these, and very many more than these, are my *Experiences* of that wondrous *MERCY* which hath measured my Pilgrimage, and filled up my days. Never did God break his Promise with me! Never did he fail me nor forsake me: Had I not provoked him by rash and wilful sinning, how little Interruption of my peace and comforts, had I ever been likely to have had! And shall I now *distrust* him at the last? Shall I not *Trust*, and quietly *Trust*, that Infinite *Wisdom, Love, and Power*, whom I have so long trusted, and found so good?

Nature teacheth Man to love best those Animals that are tame and tractable, that trust us and Love us, that will come to our hands and love our Company, that will be familiar with us and follow us; be it Horse or Dog, Beasts or Birds: But those that are wild and live in Woods, and fly from the Face of Man, are taken to be the Game and Preys of any one that can catch and kill them. And shall my foolish Soul thus wildly fly from the Face of God? Shall his Children be like the fearful Hare? Or like a guilty *Cain*? Or like an unbelieving *Sadducee*, that either believeth not, or hopeth not for, the forgiveness of sin, and the life Everlasting? Doth not the Spirit of Adoption incline

us to love our Fathers presence, and to be loth to be long from home? To distrust all Creatures, even thy self, is not unreasonable; but to distrust God hath no just excuse. Fly from Sin, from Satan, from Temptations, from the World, from sinful Flesh and *Idol self*: But fly not from him that is Goodness, Love and Joy itself: Fear thine Enemy, but Trust thy Father: If thy Heart be reconciled to Him and his Service, by the Spirit, he is certainly reconciled to thee through Christ: And if he be for thee, and justify and love thee, who shall be against thee, or condemn thee, or separate thee from his Love? If thy unreconciled will, do make thee doubt of his reconciliation, it's time to abhor and lay by thy Enmity: *Consent*, and be sure that he *consents*: Be willing to be his, and in Holiness to serve him, and to be united in joyful Glory to him, and then be sure that he is willing to accept thee, and receive thee to that Glory. O dark and sinful Soul! how little dost thou know thy *Friend*, thy *Self*, or *God*, if thou canst more easily and quietly trust thy Life, thy Soul and Hopes to the *will* of thy *Friend* or of thy self (if thou hadst power) than to the *will* of *God*? Every Dog would be at home and with his Master; much more a very ingenuous Child with his Father: And thy Enemies distrust us, Wife and Children will not do so, while they believe us just. And hath God ever shewed himself either unfaithful or unmerciful to me?

'To thee, O Lord, as to a faithful Creator I commit
'my Soul, 1 Pet. 4. 19. I know that thou art the faith-
'ful God who keepest Covenant and Mercy with them
'that love thee, and keep thy Commandments, Deut. 7.
'9. Thou art faithful who hast called me to the com-
'munion of thy Son Jesus Christ our Lord, 1 Cor. 1.
'9. Thy faithfulness hath saved me in and from temp-
'tation, 1 Cor. 10. 13. It hath stablished me and

kept me from prevailing evil, *2 Theff. 3. 3.* And it will keep my Spirit, Soul and Body to the coming of Christ, *1 Theff. 5. 23, 24.* It is in *faithfulness* that thou hast afflicted me, *Pf. 119. 75.* and shall not I trust thee then to save me? It is thy *faithful Word*, that all thing Elect shall obtain the Salvation which is in Christ Jesus with eternal Glory, and if we be dead with him, shall live with him, and if we suffer we shall also reign with him, *2 Tim. 2. 10, 11, 12.*

To thee, O my Saviour I commit my Soul; it is thine own by Redemption; it is thine own by Covenant? It is marked and Sealed by thy Spirit as thine own: and thou hast promised not to lose it, *Joh. 6. 39.* Thou wast made like us thy Brethren, that thou mightest be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for our Sins: By thy Blood we have boldness to enter into the Holiest, even by the new and living consecrated way! Cause me to draw near with a sincere Heart, in full assurance of Faith, by thee that art the High Priest over the House of God: For he is faithful that has promised life through thee, *Heb. 10. 19, 20, 21, 22, 23.* Thy Name is *Faithful and True*, *Rev. 19. 11.* and *Faithful and True* are all thy Promises, *Rev. 22. 6. & 21. 5.* Thou hast promised Rest to weary Souls that come to thee, *Matth. 11. 28.* *1 Theff. 1. 7.* I am weary of suffering and weary of sin; weary of my flesh, and weary of my darkness, and dullness, and distance, and of this wicked blind, unrighteous, and confounded World! And whither should I look for Rest but home to my heavenly Father and to Thee? I am but a bruised Reed, but thou wilt not break me: I am but a smoking Flax, but thou wilt not quench what thy Grace hath kindled; but thou in whose Name the Nations trust, wilt bring forth judgment un-

to Victory, *Matth. 22. 20, 21.* The Lord redeemeth the Soul of his Servants, and none of them that trust in thee shall be defolate, *Psa. 34. 22.* Therefore will I wait on thy Name, for it is good, and will trust in the Mercy of God for ever, *Psal. 52. 8, 9.* The Lord is Good; a strong-hold in the day of trouble, and he knoweth them that trust in him, *Nah. 1. 7.* sinful fear is a snare; but he that putteth his trust in the Lord shall be set on high, *Prov. 29. 25.* Blessed is the Man that maketh the Lord his trust; and respecteth not the Proud and such as turn aside to lies, *Psal. 40. 4.* Thou art my hope, O Lord God, thou hast art my trust from my youth: By thee have I been holden up from the Womb, my praise shall be continually of thee: Cast me not off now in the time of Age; forsake me not when my strength faileth, O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works Now also when I am old and gray, O God, forsake me not, *Psal. 17. 5, 6, 9, 17, 28.* Leave not my Soul destitute, for mine Eyes are toward thee, & my trust is in thee, *Psa. 14. 8.* I had fainted unless I had believed to see the goodness of the Lord in the Land of the Living: Even where they that live shall die no more. The Sun may cease to shine on Man, and the Earth to bear us; but God will never cease to be True, nor to be faithful in his Promises. Blessed be the Lord, who hath commanded me to safe and quietting a duty, as to trust him, and cast all my cares on him, as on one that hath promised to care for me. 11. And blessed be God who hath made it my Duty to HOPE for his Salvation: HOPE is the *East*, yea the life of our Hearts that else would be dark, yea, die within us. Despair is no small part of Hell. God cherisheth Hope as he is the lover of Souls: Satan our Enemy cherisheth Despair, when his way of blind *Presumption* faileth. A Fear is a

forecast of Evil, before it is felt; so Hope doth anticipate
 and forecast Salvation before it is possessed. It is then
 worldly Hypocrites Hope that perisheth, for all that
 Hope for true or durable Happiness on Earth, in the
 pleasures of this perishing Flesh, must needs be deceived.
 But happy is he that hath the God of *Jacob* for his
 help, whose Hope is in the Lord his God, which made
 Heaven and Earth, which keepeth Truth for ever,
Pf. 146. 5, 6. Wo to me, were my Hope only in the time
 and matters of this fleshly life, *1 Cor. 15. 19.* But the Right-
 eous hath hope in his Death, *Prov. 14. 32.* And Hope
 maketh not ashamed, *Rom. 5. 5.* Blessed is the Man
 that trusteth in the Lord, whose Hope the Lord
 is, *Jer. 17. 7.* Lay hold then, O my Soul, upon
 the Hope which is set before thee, *Neb. 6. 18.* It is
 thy firm and steadfast Anchor, *v. 19.* without it thou
 wilt be as a shipwrecked Vessel. Thy foundation is sure;
 it is God himself: Our Faith and Hope are both in God,
1 Pet. 1. 21. It is Jesus our Lord who is risen from the
 Dead and Reigneth in Glory Lord of all, *1 Tim. 1.*
1. Yea it is the Christ who by Faith doth dwell with-
 in us, who is our Hope of Glory. *Eph. 3. 17. Col. 1.*
27. In this Hope which is better than the Law that *Mo-*
ses gave, it is that we draw nigh to God, *Heb. 17.*
19. It is the Holy Ghost that is both our Evidence and
 the Efficient of our Hope, *Gal. 5. 9. Rom. 8. 16, 23.*
 By him we hope for that which we see not, and
 therefore wait in Patience for it. *v. 24, 25.* By Hope
 we are saved: It is an encouraging Grace, which will
 make us stir, when as despair doth kill endeavours: It
 cureth sloth, and makes us diligent and constant to the
 end, and by this doth help us to full assistance, *Neb. 6.*
11, 22. It is a desiring Grace, and would fain obtain
 the Glory hoped for. It is a quieting and comforting
 Grace, *Rom. 15. 4.* The God of Hope doth fill us
 with

with Joy and Peace in believing that we may abound in hope through the power of the Holy Ghost, *Ro. 15*. Shake off despondency, O my Soul, and rejoice in hope of the Glory of God, *Rom. 5. 2*. Believe in Hope, though dying Flesh would tell thee that it is against Hope, *Rom. 4. 18*. God that cannot lie, hath confirmed his Covenant by his immutable Oath, that we might have strong consolation who are fled for refuge to the Hope which is set before us, *Heb. 6. 18*. What blessed preparations are made for our Hope? And shall we now let the Tempter shake it or discourage it? The abundant Mercy of God the Father hath begotten us again to a lively hope, by the Resurrection of Christ, to an Inheritance incorruptible, and undefiled, and that fadeth not away reserved in Heaven for us, *1 Pet. 1. 3*. Grace teacheth us to deny ungodliness and worldly Lusts, and to live soberly, righteously, and godly in this World, as looking for that blessed hope, and the glorious appearing of the Great God and our Saviour, *Ti. 2. 12, 13*. We are renewed by the Holy Ghost and justified by Grace, that we should be made Heirs according to the hope of eternal life, *Ti. 3. 6, 7*. We are illuminated that we may know the hope of Christ's calling, and what is the riches of the Glory of his Inheritance in the Saints, *Eph. 2. 12, 19*. The Hope that is laid up for us in Heaven, is the chief Doctrine of the Gospel, which bringeth Life and Immortality into clearer Light, *Gal. 3. 11*. *1 Tim. 1. 10*. It is for this hope that we keep a Conscience void of offence, and that God is feared in the World, *1 Th. 2. 15, 16*. & *26. 7*. Wherefore gird up the loins of thy Mind: put on this Helmet, the hope of Salvation, *1 Th. 5. 8*. and let not Death seem to thee as it doth to them that have no hope, *1 Th. 4. 12*. The love of our Father and our Saviour have given us ever

everlasting Consolation, and good hope through Gods
 comfort our Hearts and stablish them in every good
 word and work. *2. Thess. 2. 16, 17.* Keep therefore
 the rejoicing of hope firm to the end, *Heb. 3. 6.*
 your faith grounded and settled in Gods Faith, and be not
 moved away from the hope of the Gospel, *Col. 3. 23.*
or Psal. 119. 3. And now Lord, what wait I for? my
 hope is in thee, *Psal. 39. 7.* Uphold me according to
 thy Word; that I may live, and let me not be ashamed
 of my Hope, *Psal. 119. 116.* Though mine iniqui-
 ties testify against me, yet O thou that art the hope of
 Israel, the Saviour thereof in times of trouble, be not
 ashamed to my Soul. (*Jer. 14. 7, 8.*) Thy Name
 is called upon by me, O forsake me not, *v. 9.* Why
 hideous Eyes beheld thy Wonders, and why have we
 had thy Covenant and thy Mercies, but that we might
 set our hope in God, *Psal. 78. 5, 7.* Remember the
 Word to thy Servant, upon which thou hast caused me
 to hope, *Psal. 119. 149.* If thou Lord shouldst mark in-
 iquity, O Lord, who should stand? But there is for-
 giveness with thee, that thou maist be feared: I wait
 for the Lord; my Soul doth wait, and in his Word
 shall I hope: I will hope in the Lord, for with him there
 is Mercy and plenteous Redemption, *Psal. 130. 3, 4.*
5, 7. For he taketh pleasure in them that fear him, in
 those that hope in his Mercy, *Psal. 147. 11.* Though
 my Sight and Heart fail, the Lord is the Rock of my
 Heart: he is my Portion, saith my Soul, therefore
 will I hope in him: The Lord is good to them that
 wait for him; to the Soul that seeketh him: It is good
 that I should thus hope, and quietly wait for the Sal-
 vation of the Lord: It is good for me that I have born
 the Yoke in my Youth, and that I keep silence
 and put my Mouth in the Dust, if so be there may be
 in moving and moving we be saved, I will not hope,

hope, *Psal.* 73. 26. *Lam.* 3. 24, 25, 26, 27, 280
 God need not flatter such Worms as we, nor pro-
 mise us that which he never meant to perform: He
 hath laid the rudiments of our hope, in a *warre* capa-
 ble of desiring, seeking, and thinking of another life:
 He hath called me by Grace, to actual desires and en-
 deavours: And some foretells he hath vouchsafed: I
 look for no Heaven, but the *Perfection of Divine Life*,
Light, and *Love* in endless *Glorie* with Christ and the
 holy Ones: And this he hath begun in me already:
 And shall I not boldly hope when I have the capacity,
 the promise, and the earnest and foretaste? Is it not God
 himself that hath caused me to hope; I was not *Nature*,
Transiey, and *Grace* from him? And can a Soul mis-
 rary and be deceived, that departeth hence in a hope of
 God's own causing and encouraging? Lord, I have
 lived in hope? I have prayed in hope: I have laboured,
 suffered and waited in hope: And by thy Grace I
 will die in hope? And is not this according to thy
 Word and Will? And wilt thou cast away a Soul that
 hopeth in thee, by thine own *Command* and *Operations*?
 Had Wealth and Honour, or continuance on Earth, or the
 favour of Man, been my reward & hope, my hope & I had
 died together: Were this our best, how vain were Man!
 But the Lord liveth, and my Redeemer is glorified and
 intercedeth for me: And the same Spirit is in Heaven,
 who is in my House; (As the same Sun is in the Firm-
 ment which is in my House:) And the Promise is due
 to all Christ's Seed: And Millions are now in Heaven,
 that once did live and die in hope; they were *Strangers*
 once as now I am: They had no other Saviour, no
 other Sanctifier, no other Promise than I now have, con-
 fessing that they were Strangers here, they looked for
 a better Countrey, and for a City that had Founda-
 tions,

ons, even a heavenly where now they are: And shall I not follow them in hope that have sped so well? Hope thou O my Soul unto the end, 1 Pet. 1. 12. From henceforth and for ever hope in the Lord, Psal. 131. 12. I will hope continually, and will yet praise thee more and more; my Mouth shall shew forth thy Righteousness and Salvation, Psal. 71. 14, 15. The Lord is at my right Hand; I shall not be moved: My Heart therefore is glad, and my glory rejoiceth; my Flesh also shall dwell confidently and rest in hope; for God hath shewed me the path of Life; in his presence is fulness of joy, and at his right Hand are pleasures for evermore, Psal. 16. 8, 9, 10, 11.

III. What then remaineth, O my Soul, but that in TRUST and HOPE thou LOVE thy God, thy Saviour, thy Comforter, the Glorious Society, thy own Perfection in Glorious, Endless, Heavenly Life, and Light, and Love, and the Joyful Praises of *Jehovah*, better then this burden of painful and corruptible Flesh, and this howling Wilderness, the Habitation of Serpents and untamed Brutes, where unbelief and murmuring, Lust and Folly, Injustice and Uncharitableness, Tyranny and Divisions, Pride and Contention, have long provoked God, and wearied thee? Where the Vintage and Harvest is Thorns and Thistles, Sin and Sorrows, Cares and Crosses, manured by manifold Temptations. How odious is that *darkness* and unbelief, that unholiness and *disaffection*, that *deadness* and stupidity, which maketh such a work as this, so reasonable, necessary, and pleasant a work, to seem unsuitable or hard? Is it unsuitable or hard to the Eye to see the Sun and Light? Or by it to see the beautified World? Or for a Man to love his Life or Health; his Father or his Friend? What should be easier to a Nature, that hath rational

LOVE

LOVE, than to Love him, that is Essential LOVE itself: He that loveth all, and giveth to all the Loving faculty, should be loved by all: And he that hath specially loved me should be specially loved by me?

Love is the Perfection of all thy Preparations: It desireth to *Pleaze God*; and therefore to be in the most *pleasing state*, and freed from all that is displeasing to him; which is not to be hoped for on Earth: It desireth all suitable nearness, acquaintance, union and communion: It is weary of distance, estrangedness, and alien society, and affairs: It taketh advantage of every notice, intimation, or mention of God, to renew and exercise these desires: Every Message, and Mercy from him is fuel for Love, and while we are short of Perfection stir up our desires after more! When Love tasteth of the Grapes it would have the Vine: When it tasteth of the Fruits it would dwell where they grow, and possess the Land: Its thoughts of Proximity and fruition are sweet. No other Person or Thing can satisfy it. The Soul is where it loveth: If our Friend dwell in our Hearts by Love; and if fleshly Pleasure, Riches, and Honour, do dwell in the Heart of the Voluptuous, the Covetous, and the Proud, surely God and our Redeemer, the heavenly Society, Holiness, and Glory, do dwell in the Heart which loveth them with a fervent Love! And if Heaven dwell in my Heart, shall I not desire to dwell in Heaven? Light and Light, Fire and Fire are not more inclined to union than Love and Love; Gracious Love, and Glorious Love: Would Divine Original, Universal LOVE, communicate and pour out itself more plentifully upon my Heart, how easy would it be to leave this Flesh and World? And to hear the Sentence of my departure to my God? Death and the Grave would be but a Triumph

umph for victorious Love: It would be easier to die in Peace and Joy, than to rest at Night, or to come home from my Travel to my beloved Friends, or to go when I am hungry to a Feast: A Little Love hath made me study willingly, and preach willingly, and write willingly, yea, and suffer somewhat willingly; and would not more make me go more willingly to God? Shall the imagination of House, Gardens, Walks, Libraries, Prospects, Meadows, Orchards, Hills, and Rivers, allure the desires of deceived Minds? And shall not the Thoughts of the heavenly Mansions, Society and Delights, much more allure and draw up my desires? The reading of a known Fiction of a *Cyprian Solis*, an *Utopia*, an *Atlantis*, &c. hath pleased many: But if I did believingly hear of such a Countrey in the World, where men did never die, nor were sick, or weak or sad, where the Prince were perfectly just and pious, wise and peaceable, devoted to God and the publick good; and the Teachers were all wise, judicious men, of Universal certain knowledge, perfectly acquainted with the Matter and Method of Natural and Theological Truths, and all their duty, and all of one Mind, and of one Heart, and Tongue and Practice; loving each other, and the People as themselves, and leading the Flocks heavenward through all temptations, with triumphant hopes and joy; where all the People perfectly obeyed God, their *Commanders* and their *Teachers*, and lived in perfect Love, Unity, and Peace, and were daily employed in the joyful praises of God and hopes of Glory, and in doing all possible good to one another, contending with none through ignorance, uncharitableness or pride, nor ever reproaching, injuring or hurting one another, &c. I say, if I knew or heard of such a Countrey, should I not love

love it before I ever see it, and earnestly desire to be there? Nay, do I not over-love this distracted World, where Tyranny sheddeth Streams of Blood, and layeth desolate Cities and Countries, and exposeth the miserable Inhabitants to lamentable Distress and Famine; where the same Tyranny sets up the Wicked, and proacheth and oppresseth the Just and Innocent, keepeth out the Gospel, and keepeth up Idolatry, Infidelity, and Wickedness in the far greatest part of all the Earth; where Satan chooseth Pastors too often for the Churches of Christ, even such as by Ignorance, Pride, Sensuality, Worldliness, and Malignity, become Thorns and Thistles, yes, devouring Wolves, to those whom they should feed and comfort: where in two Persons are in all things of a Mind; where Evil is countenanced and Truth, and Goodness scorned and opposed; that cause mens Minds are unacquainted with them or unsuitable to them: And those that are the greatest pretenders to Truth, do most eagerly contend against it and oppose it; and almost all the World are scolding or scuffling in the Dark: And where there appeareth but little hopes of a remedy: I say, can I love such a World as this? And shall I not think more delightfully of the inheritance of the Saints in Light, and the unintermitting Love and joyful praises of the Church triumphant and the heavenly Chorus?

Should I not love a *Lovely* and a *Loving World* much better than a World where there is comparatively so little *Loveliness* or *Love*? All that is of God is Good and *Lovely*: But it is not here that his *Glory* shineth in felicitating Splendor: I am taught to look upward when I pray, and to say, *Our Father which art in Heaven*: God's works are amiable even in Hell; and yet though I would know them, I would not be here:

And

And; alas, how much of the *works* of *Man*, are mixed here with the works of God? Here is God's Wisdom manifest; but here is Man's obstinate folly. Here is God's Government; but here is Man's Tyranny and Unruliness: Here is God's Love and Mercy; but here are man's Malice, Wrath and Cruelty, by which they are worse to one another than Wolves or Tigers; depopulating Countries, and filling the World with Bloodshed, Famine, Misery, and Lamentations; proud Tyrants being worse than raging Blagues; (which made *David* choose the Pestilence before his Enemies pursuit.) Here is much of God's benevolent order, and harmony: But here is also much of Man's madness, deformity and confusion. Here is much historical Truth, and some Civil and Ecclesiastical Justice; but, alas, with how much odious falsehood, and injustice is it mixed? Here is much precious Theological Verity: But how dark is much of it to such blind and negligent and corrupted minds, as every where abound. Here are wise judicious Teachers and Companions to be found; but, alas, how few in comparison of the most? And how hardly known by those that need them? Here are Sound and Orthodox Ministers of Christ: But how few that most need them know which are they, and how to value them or use them. And how many Thousands of seduced or sensual Sinners are made believe that they are but Deceivers, or as they called *Paul*, pestilent fellows, and movers of Sedition among the People: And in how many parts of the World are they as the Prophets that *Obadiah* bid in Caves, or as *Micah*, or *Eli* among the Lying Prophets, or the *Baalites*? Though such as of whom the *World* is not worthy. (And is that World then more worthy of any love than Heaven?) There

are Worthy and Religious Families which honour God, and are honoured by him: But, alas, how few. And usually by the temptations of Wealth and Worldly Interest, how full even of the sins of *Sodom, Pride, Envy, of Bread, and abundance of Idleness*, if not also *Unmercifulness* to the Poor: And how are they tempted to plead for their sins and snares, and account it rustick Ignorance which contradiceth them: And how few Pious Families are there of the greater sort that do not quickly degenerate, and Posterity by false Religion, Error or Sensuality, grow most contrary to the minds of their Pious Progenitors? There are many that educate their Children wisely in the fear of God, and have accordingly comfort in them: But how many are there that having devoted them in Baptism to God, do train them up in the service of the Flesh, the World, and the Devil, which they renounced, and never understood, or at least intended, for themselves, or Children, what they did profess: How many Parents think, that when they offer their Children to God in Baptism without a sober and due consideration of the nature and meaning of that great Covenant with God, that God must accept and certainly regenerate and save them? Yes, too many Religious Parents forget, that they themselves are Sponsors in that Covenant, and undertake to use their means on their part, to make their Children fit for the Grace of the Son, and the Communion of the Spirit, as they grow up, and think God should absolutely sanctifie, keep and save them at Age, because they are *their* and were Baptized, though they keep them free from great and unnecessary temptations, nor teach them plainly and seriously the meaning of the Covenant which was made for them with God as to the nature, benefits or conditions of it: How

many send them to others to be taught in Grammar, Logick, Philosophy, or Arts; yea, and Divinity, before their own Parents ever taught them, what they did with God in Baptism, what they received? And what they promised and vowed to do? They send them to Trades, or secular Callings, or to travel in foreign Lands, among a Multitude of Snarcs, among tempting Company, and tempting Bait, before ever at home they were instructed, armed, and settled against those Temptations which they must needs encounter; and which if they overcome them, they are undone. How ordinarily when they have first neglected this great duty of their own for their fortification, do they plead a necessity of thrusting them out on these temptations, though utterly unarmed from some *Pursuit of Honour or Conformity to the World*, to avoid the Contempt of worldly men, or to adorn their (yet naked) Souls, with some of the *Pilfer or painted Trifles, Ceremonies or Complements*, which will never serve instead of heavenly Wisdom, Mortification, and the Love of God and Man: As if they were like to learn that fear of God in a croud of diverting and tempting Company, Bait and Business, which they never learnt under the teaching, nurture and daily oversight of their religious Parents in a safer station: Or as if for some little reason they might send them to Sea without Pilot or Anchor, and think that God must save them from the Waves: Or as if it were better to enter them into *Satan's School or Army*, and venture them upon the notorious danger of Damnation, than miss of Preferment and Wealth, or of the Fashions and Favours of the Times? And then when they hear that they have forsaken God, and true Religion, and given up themselves to Lust and Sensuality,

and

and perhaps as Enemies to God and good men, destroy what their Parents laboured to build up, these Parents wonder at God's Judgments, and with broken Hearts lament their infelicity, when it were better to lament their own misdoing, and it had been best of all to have prevented it.

Thus Families, Churches and Kingdoms run on to blindness, ungodliness and confusion: Self-undoing and serving the malice of Satan, for fleshly Lust, is the too common employment of Mankind: All is wise, and good, and sweet which is prescribed us by God, in true Nature or Supernatural revelation: But folly, sin, and misery, mistaking themselves to be *Wisdom*, and *Happiness*, and *Prosperity*, and raging against that which nominally they pretend to and profess, are the ordinary case and course of the most of men: And when we would plead them out of their deceit and misery, it's well if we are not tempted to imitate them, or be not partly infected with their Disease, or at least reproached and oppressed as their Enemies: Such a *Bedlam* is most of the World become, where madness goeth for the only Wisdom, and he is the bravest Man that can sin and be damned with reputation and renown, and successfully drive or draw the greatest number with him unto Hell: To which the World hath no small likeness, forsaking God, and being very much forsaken by him.

This is the World which standeth in competition for my Love, with the Spiritual blessed World: Much of God's Mercies and Comforts I have here had: But their sweetness was their taste of Divine Love, and their tendency to heavenly Perfection. What was the end and use of all the Good that ever I saw, or that ever God did for my Soul or Body, but to reach me to Love him, and to long for more? How many weaning

experiences? How many Thousand bitter or contemning Thoughts have I had of all the glory and pleasures of this World? How many Thousand love tokens from God have called me to believe and taste his Goodness? Where ever I go, and which way soever I look, I see VANITY and VEXATION written upon all things in this World, so far as they stand in competition with God, and would be the end and portion of a fleshly Mind: And I see HOLINESS TO THE LORD written upon every thing, so far as it declareth God and leadeth me to him as my ultimate end. God hath not for nothing engaged me in a War against this World, and commanded me to take and use it as mine Enemy: The emptiness, dangerousness, and bitterness of the World, and the All-sufficiency, Trustiness, and Goodness of God have been the Summ of all the experiences of my life? And shall a worldly backward Heart overcome the teachings of Nature, Scripture, the Spirit of Grace, and all Experience? Far be it from me!

But, O my God, LOVE is thy great and special gift: All Good is from thee: But LOVE is the God-like Nature, Life, and Image: It is given us from the Love of the Father, the Grace of the Son, and the quickning illuminating and sanctifying Operation of the Holy Spirit: What can the Earth return unto the Sun but its own reflected Beams? (If those.) As how far soever Man is a Medium in Generation, Nature and that Appetite which is the moving power in the Child is thy work; so whatever is Man's part in the Medium work of Believing and Repenting (which yet is not done without thy Spirit and grace) certainly it is the blessed Regenerator which must make us New Creatures by giving us this Divine Nature, holy LOVE, which is the

the holy *Appetite* and *Pondus* of the Soul. Come down, Lord, into this Heart, for it cannot come up to thee. Can the Plant for Life, or the Eye for Light, go up unto the Sun? Dwell in me by the Spirit of Love, and I shall dwell by Love in Thee. Reason is weak, and Thoughts are various, and Man will be a slippery uncertain Wight, if LOVE be not his fixing Principle, and do not incline his Soul to Thee! Surely through thy Grace I easily feel, that I love thy Word, I love thy Image, I love thy Work, and O how heartily do I *Love* to *Love* thee! And long to *Know* and *Love* thee more! And if *all things be of Thee*, and *through Thee*, and *to Thee*, surely *this Love* to the Beams of thy Glory here on Earth, is eminently so! It's Thee, Lord, that it meaneth! To Thee it looketh: It's Thee it serveth! For Thee it mourns, and seeks, and groans! In Thee it Trusteth! And the Hope, and Peace, and Comfort which support me, are in Thee! When I was a returning Prodigal in rage, thou sawest me afar off, and mettest me with thy embracing, feasting Love: And shall I doubt whether he that hath better clothed me, and dwelt within me, will entertain me with a Feast of greater love in the heavenly Mansions, the World of Love?

The suitableness of things below to my fleshly Nature, hath detained my affections too much on Earth! And shall not the suitableness of things above to my Spiritual Nature, much more draw up my Love to Heaven. *There* is the GOD whom I have sought and served: He is also here, but veiled, and but little known. *But there* he shinneth to heavenly Spirits in heavenly Glory. *There* is the Saviour in whom I have believed: He hath also dwelt in Flesh on Earth: But clothed in such meanness, and humbled to such a Life

and Death, as was to the *Jews* a stumbling Block, and to the *Gentiles* matter of reproach: But he Shinerh and Reigneth now in Glory, above the malice and contempt of Sinners. And I shall there Live because he liveth; and in his Light I shall have Light. He loved me here with a Redeeming, Regenerating and preserving Love: But there he will love me with a perfecting, glorifying joyful Love. I had here some Raies of heavenly Light: But interpositions caused Eclipses and Nights, yea, some long and winter Nights: But there I shall dwell in the City of the Sun, the City of God, the heavenly *Jerusalem*, where there is no Night, Eclipse or Darknes! There are the heavenly Hosts whose holy Love and Joyful Praises I would fain be a partaker of? I have here had some of their Loving assistance, but to me unseen, being above our fleshy way of Converse. But there I shall be with them, of the like Nature, in the same Orb, and of the same Triumphant Church and Choe! There are perfected Souls gathered home to Christ: Not, as here, striving like *Esen* and *Jacob* in the Womb, not yet as *John* when he leaped in the Womb, because of his Mothers joy; nor as wrangling Children that are hardly kept in the same House in Peace: Not like the Servants of *Abraham* and *Lot*, like *Paul* and *Barnabas*, like *Epiphanius* and *Chrysostom*, like *Luther* and *Carlostadius*, like *Ridley* and *Hooper*, or the many striving Parties now among us; nor like the Disciples striving who should be the greatest: Not like *Noah's* Family in a wicked World, or *Lot* in a wicked City, or *Abraham* in an Idolatrous Land, nor like *Elijah* left alone, nor like those that wandred in Sheep Skins and Goat Skins, destitute, afflicted, and tormented, hid in Dens and Caves of the Earth; not like *Job* on the Dunghil, or

like

like *Lazarus* at the rich Man's Doors: Not like the *African* Bishops whose Tongues were cut out; nor like the Preachers silenced by Papist imposters, (in *Germany* by the *Inquisition* or elsewhere;) Nor like such as *Tragedians*, *Peacer* and many other worthy men, whose maturest Age was spent in Prisons: Not as we poor bewildred Sinners, feeling evil, and fearing more, confounded in folly and mad contention, some hating the only way of Peace, and others groping for it in the dark, wandering and lost in the clearest Light, where the illuminated can but pity the Blind, but cannot make them willing to be delivered: What is Heaven to me, but GOD? GOD who is LIFE, and LIGHT, and LOVE, communicating himself to blessed Spirits, perfecting them in the Reception, Possession and Exercise of LIFE and LIGHT, and LOVE, FOR EVER. These are not the Accidents, but the Essence of that God who is Heaven and All to me; should I fear that Death which passeth me to *Infinite Essential Life*? Should I fear a darksome passage into a World of perfect LIGHT? Should I fear to go to LOVE itself? Think, O my Spul, what the Sun's quickening Light and Heat is to this lower corporeal World? Much more is GOD, even Infinite, LIFE and LIGHT and LOVE to the blessed World above: Doth it not draw out thy desires to think of going into a World of LOVE? When LOVE will be our Region, our Company, our Life: More to us than the Air is for our Breath! than the Light is for our sight; than our Food is for our Life, than our Friends are for our Solace: And more to us than we are to our selves, and we more for it as our ultimate end, than for our selves. O excellent Grace of Faith which doth foresee, and blessed Word of Faith that doth foretew, this World

of LOVE! Shall I fear to enter where there is no WRATH, no fear, no strangeness, nor suspicion, nor selfish separation, but LOVE will make every holy Spirit as dear and lovely to me as my self, and me to them as lovely as themselves, and God to us all more amiable than our selves and all: Where LOVE will have no defects or distances, no damps or discouragements, no discontinuance or mixed disaffection; but as LIFE will be without Death, and LIGHT, without Darkness, (a perfect everlasting Day of Glory,) so will LOVE be without any hatred, unkindness, or alloy. As many Coals make one Fire, and many Candles conjoined make one Light, so will many living Spirits make one Life, and many illuminated Glorious Spirits, one Light and Glory, and many Spirits innaturalized into LOVE, will make one Perfect LOVE of GOD, and be LOVED as One by God for ever: For all the Body of Christ is One; even here it is One in initial Union of the Spirit, and Relation to One God, and Head, and Life, 1 Cor. 12. throughout. Eph. 4. 1. to 17. and shall be presented as beloved and spotless to God, when the great Marriage Day of the Lamb shall come, Eph. 5. 24, 25, &c. Rev. 21. & 22. OF 21. THE 1. 22.

Had thou not given me, O Lord the LIFE of Nature, I should have had no conceptions of a Glorious everlasting Life: But if thou give me not the Life of Grace, I shall have no sufficient delightful inclination and desire after it. Hadst thou not given me Sight and Reason, the Light of Nature, I should not have thought how desirable it is to live in the Glorious Light and Vision; but if thou give me not the Spiritual Illumination of a *seeing Faith*, I shall not yet long for the Glorious Light and beatifical Vision. Hadst thou not given me a Will and Love which is part of my very

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Nature itself, I could not have tasted how desirable it is, to live in a World of Universal, perfect, endless LOVE: But unless thou also shed abroad thy LOVE upon my Heart, by the Spirit of Jesus the Great *Middium* of LOVE, and turn my very Nature or *Inclination* into Divine and Holy LOVE, I shall not long for the World of LOVE. Appetite followeth Nature: O give me not only the Image and the Art of Godliness, the approaches towards it, nor only some forced or unconstant acts; but give me the *Divine Nature*, which is Holy Love, and then my Soul will hasten towards thee, and cry, How long, O Lord, How long! O come, come quickly, make no delay. Surely the fear of dying intimateth some contrary Love that inclineth the Soul another way; and some shameful unbelief and great unapprehensiveness of the Attractive Glory of the World of LOVE: Otherwise no frozen Person so longeth for the Fire, none in a Dungeon so desireth Light, as we should long for the heavenly Light and Love.

God's Infinite Essential SELF-LOVE, in which he is Eternally delighted in himself, is the most Amiable Object, and Heaven itself to Saints and Angels: And next to that His Love to all his Works, to the World, and to the Church in Heaven speaketh much more of his Loveliness than his Love to me. But yet due Self-love in me, is his work, and part of his natural Image; and when this by sin is grown up to excess, (through the withdrawing of a contracted narrow Soul, from the Union and due Love to my fellow Creatures, and to God) I must also, I cannot but, enquire after God's Love to me, and by this my desires must much be moved. For I am not so capable of ascending above Self-interest and Self-love, as in the state of Glorious Union I shall be. I am glad to perceive that others do love God; and

I love those most that I find most love him: But it is not other mens love to God that will be accepted by him instead of mine: Nor is it God's Love to others (which yet rejoiceth me) that will satisfy me without his love to me. But when all these are still before me, God's *Essential Self-love* and *Delight*, his *Love to his Creatures*, especially the Glorified, and his *Love to me* also, even to me a vile unworthy Sinner; what then should stay my ascending Love, or discourage my desires to be with God?

And dost thou doubt, canst thou doubt, O my Soul, whether thou art going to a God that loveth thee? If the *Jews* discerned the great love of Christ to *Lazarus* by his Tears, canst not thou discern his Love to thee in his Blood? It is never the less but the more obliging and amiable, that it was not shed for thee alone, but for many. May I not say as *Paul*, *Gal. 2. 20. I live by the Faith of the Son of God, that hath loved Me, and given himself for me*: Yea, it is not so much I that live, as Christ *Loveth in me*? And will he forsake the Habitation which his love hath chosen? And which he hath so dearly bought! O read often that triumphing Chapter, *Rom. 8.* and conclude, *What shall separate us from the Love of God?* If *Esau* have not done it, *Death* shall not do it. If leaning on his Breast at Meat, was a token of Christ's special love to *John*, is not his dwelling in me by my Faith, and his living in me by his Spirit, a sure token of his love to me: And if a dark saying, [*If he tarry till I come, what is that to thee?*] raised a report that the beloved Disciple should not die, why should not plain *Promises* assure me that I shall live with him that loveth me forever? Be not so unthankful, O my Soul, as to question doubtingly whether thy heavenly Father and thy Lord doth

doth love thee? Canst thou forget the sealed Testimonies of it? Did I not even now repeat so many as should shame thy doubts? A multitude of thy Friends have loved thee so entirely, that thou canst not doubt of it? And did any of them signify their love with the convincing evidence that God hath done? Have they done for thee what he hath done: Are they *Love itself*? Is their love so full, so firm and so unchangeable as his? I think the sweetlier of Heaven because abundance of my ancient Lovely and Loving Holy Friends are there, and am the willinger by Death to follow them. And should I not think of it more pleasedly because my God and Father, my Saviour, and my Comforter is there? And not alone, but with all the Society of Love. Was not *Lazarus* in the Bosom of God himself? yet it is said, that he was in *Abraham's* Bosom; as the Promise runs, that we shall sit down with *Abraham, Isaac, and Jacob* in the Kingdom of God. And what maketh the Society of Saints so sweet as holy Love? It is comfortable to read that, *To love the Lord our God with all our Heart, and Soul, and might, is the First and great Commandment; and the Second is like to it, To Love our Neighbours as our selves.* For God's Commands proceed from that Will which is his Nature or Essence, and they tend to the same, as their Objective end. Therefore he that hath made Love the Great Command, doth tell us that LOVE is the Great conception of his own Essence, the spring of that Command; and that this commanded imperfect Love, doth tend to perfect heavenly Love, even to our communion with Essential Infinite Love. It were strange that the Love and Goodness which is equal to the Power that made the World, and the Wisdom that ordereth it, should be so fast and backward to do good, and to be suspected more

more than the Love of Friends! The remembrance of the holiness, humility, love and faithfulness of my dearest Friends of every Rank with whom I have conversed on Earth, in every place where I have lived, is so sweet to me, that I am oft ready to recreate my self with the naming of such as are now with Christ: But in Heaven they will love me better than they did on Earth; and my love to them will be more pleasant: But all these Sparks are little to the Sun.

Every place that I have lived in was a place of Divine Love, which there set up its obliging Monuments. Every Year and Hour of my life hath been a time of Love: Every Friend, and every Neighbour, yea, every Enemy have been the Messengers and Instruments of Love. Every state and change of my life, notwithstanding my sin, hath opened to me Treasures and Mysteries of Love. And after such a life of Love, shall I doubt whether the same God do love me? Is he the God of the Mountains and not of the Valleys? Did he love me in my youth and health? And doth he not love me in my Age, and Pain, and Sickness? Did he love all the Faithful better in their life than at their Death? If our hope be not chiefly in this life, neither is our state of Love, which is principally the heavenly endless Grace. My groans grieve my Friends, but abate not their love. Did he love me for my strength, my weakness might be my fear: as they that love for Beauty, loath them that are deformed, and they that love for Riches, despise the Poor: But God loved me when I was his Enemy to make me a Friend, and when I was bad to make me better: What ever he taketh pleasure in, is his own gift: Who made me to differ? And what have I that I have not received? And God will finish the Work, the Building, the Warfare that

that is his own. O the multitude of Mercies to my Soul and Body, in Peace and War, in Youth and Age, to my self and friends, the many great and gracious deliverances which have testified to me the Love of God! Have I lived in the experience of it, and shall I die in the doubts of it? Had it been Love only to my Body, it would have died with me, and not have accompanied my departing Soul: I am not much in doubt of the truth of my Love to him: Though I have not seen him save as in a Glass, as in a Glass seen I love him: I love my Brethren whom I have seen, and those most that are most in Love with him: I love his Word, and Works, and Ways, and fain I would be nearer him, and love him more; and I loath my self for loving him no better. And shall *Peter* say more confidently, [Thou knowest that I love thee] than [I know that thou lovest me?] Yes, he may; because though God's Love is greater and stedfaster than ours, yet our knowledge of his great love, is less than his knowledge of our little love; and as we are defective in our own Love, so are we in our certainty of its sincerity. And without the knowledge of our Love to God, we can never be sure of his special love to us. But yet I am not utterly a stranger to my self: I know for what I have lived and laboured in the World! And who it is that I have desired to please. The God *whose I am, and whom I serve* hath loved me in my youth, and he will love me in my aged weakness. My Flesh and my Heart fail: my pains seem grievous to the Flesh. But it is LOVE that chooseth them, that useth them for my good, that moderateth them, and will shortly end them. Why then should I doubt of my Fathers Love? Shall pain or dying make me doubt? Did God love none from the beginning of the World, but *Hezekiah* and *Elihu*? And what am I better than my fore-Fathers? What is in me that

that I should expect exemption from the common lot of all Mankind? Is not a competent time of great Mercy on Earth, in order to the unseen felicity all that the best of men can hope for? O for a clearer, stronger Faith, to shew me the World that more excelleth than this excelleth the Womb where I was conceived! Then should I not fear my third Birth day, what pains soever go before it; nor be unwilling of my change! The Grave indeed is a Bed that Nature doth abhor: Yet there the weary be at rest: But Souls new born have a double Nature that is Immortal, and go to the place that is agreeable to their Nature; even to the Region of Spirits, and the Region of Holy Love. Even *passive Matter* that hath no other Natural motion, hath a Natural Inclination to uniting, aggregative motion. And God maketh all Natures suitable to their proper ends and use: How can it be that a Spirit should not incline to be with Spirits? And Souls that have the Divine Nature in holy Love, desire to be with the God of Love? Arts, and Sciences, and Tongues become us a Nature to us: Else they would not cease at Death. But holy LOVE is our New Nature, and therefore cleaveth not with this bodily life: And shall accidental love make me desire the company of a frail and mutable Friend? And shall not this ingrafted inseparable love, make me long to be with Christ? Though the love of God to all his Creatures will not prove that they are all Immortal, nor oblige them to expect another life, that never had Capacity or Faculties to expect it: yet his love to such as in Nature and Grace are made capable of it, doth warrant and oblige them to believe and hope for the full Resurrection of the love of love. Some comfort themselves in the love of their Father, as having the Keys of Heaven: And how many

could I name that are now with Christ, who loved me so faithfully on Earth, that were I sure they had the Keys and Power of Heaven (and were not changed in their Love) I could put my departing Soul into their Hands, and die with joy. And is it not better in the Hand of my Redeemer, and of the God of Love, and Father of Spirits? Is any love comparable to his? Or any Friend so boldly to be trusted? I should take it for ungrateful unkindness in my Friend, to doubt of my love and trustiness, if I had given him all that he hath, and maintained him constantly by my kindness: But O how odious a thing is sin! Which by destroying our love to God, doth make us unable to believe and sweetly perceive his Love? And by making us doubt of the Love of God, and lose the pleasant relish of it, doth more increase our difficulty of loving him! The Title that the Angel gave to Daniel [*A Man greatly beloved of God,*] methinks should be enough to make one joyfully love and trust God, both in life and death. Will Almighty LOVE ever hurt me or forsake me? And have not all Saints that Title in their degrees? What else signifieth their *Mark* and Name, **HOLINESS TO THE LORD?** What is it but our separation to God as his peculiar beloved People? And how are they separated but by mutual love, and our forsaking all that alienateth or is contrary? Let Scorners divide us as self-flatterers that believe they are God's Darlings (and so to the Hypocrites that believe it on their false Presumption) without such belief or grounded hopes! So now how any Man can die in true Peace. He that is no otherwise beloved than Hypocrites, and Unbelievers, must have his portion with them: And he that is no otherwise beloved than as the angels, saints and unregenerate, shall not stand in

in judgment, nor see God, nor enter into his Kingdom. Most upright Souls are to blame for groundless doubting of God's Love; but not for acknowledging it, rejoicing in it, and in their doubts being most solicitous to make it sure. Love brought me into the World, and furnished me with a Thousand Mercies! Love hath provided for me, delivered me, and preserved me till now! And will it not entertain my separated Soul? Is God like false or insufficient Friends, that forsake us in adversity! He said not so, but I in doubt of his word.

O I confess that I have wronged LOVE by sin; by many and great unexcusable sins! But all save Christ himself were sinners, which love did purifie and receive to Glory! God who is rich in Mercy for the great love wherewith he loved us, even when we were dead in sins hath quickned us together with Christ (by Grace we are saved) and hath raised us up together in heavenly places in Christ Jesus, Eph. 2. 4, 5, 6. O that I could love much that have so much forgiven! The glorified praised him who loved us, and washed us from our sins, in his own Blood, and made us Kings and Priests to God, Rev. 1. 5, 6. Our Father that hath loved us, giveth us consolation and good hope through Grace, 2 Thess. 1. 3-6. I know no sin which I repent not of with self-dashing. And I earnestly beg and labour that none of my sins may be so me unknown. I dare not justify even what is any way uncertain; though I dare not call all that my sin which bring men of differing judgments on each side passionately call sin. While both sides do it on contrary accounts, and rise to contrary ways is a Crime. O that God would bless my accusations to my illumination, that I may not be unknown to myself! Though some think me much better than I am, and others much worse, it most

most concerneth me to know the Truth my self, flattery would be more dangerous to me, than false accusations, I may safelier be ignorant of other mens sins than of my own. Who can understand his errors: Cleanse me Lord from secret sins (and let not ignorance or error keep me in impenitence;) and keep thou me back from presumptuous sins, *Psalm 19. 12, 13.* I have an Advocate with the Father, and thy Promise, that he that confesseth and forsaketh his sins shall have Mercy. Those are by some men taken for my greatest sins, which my most serious Thoughts did judge to be the greatest of my outward duties, and which I performed through the greatest difficulties, and which cost me dearest to the Flesh, and the greatest self-denial and patience in my reluctant Mind: Where-ever I have erred, Lord, make it known to me, that my confession may prevent the sin of others; and where I have not erred, confirm and accept me in the right.

And seeing an unworthy Worm hath had so many Testimonies of thy tender love, let me not be like them, *Mal. 1. 1, 2.* that when thou saidst, *I have loved you,* unthankfully asked, *Whercin hast thou loved us,* Heaven is not more spangled with Stars, than thy Word and Works with the refulgent Signatures of Love. Thy well beloved Son, the Son of thy Love, undertaking the Office, Message and Work of the greatest Love, was full of that Spirit which is Love, which he sheds abroad in the Hearts of thine Elect, that the Love of the Father, the Grace of the Son, and the communion of the Spirit may be their hope and life. His Works, his Sufferings, his Gifts, as well as his comfortable Word, did say to his Disciples, *Joh. 15. 9. As the Father loved me, so have I loved you: continue ye in my love.* And how, Lord, shall we con-

tinue in it, but by the thankful belief of thy love and loveliness, desiring still to love thee more, and in all things to know and please thy Will! Which thou knowest is my Souls desire!

Behold then, O my Soul, with what Love the Father, Son, and Holy Spirit have loved thee, that thou should be made and called a Son of God, redeemed; regenerate, adopted into that Covenant-state of Grace in which thou standest: Rejoice therefore in hope of the Glory of God, *Rom. 5. 1, 2.* being justified by Faith, having Peace with God, and accels by Faith and Hope that maketh not ashamed; that being reconciled, when an Enemy, by the Death of Christ, I shall be saved by his life. Having loved his own, to the end he loveth them, and without end: His Gifts and Calling are without Repentance: When Satan, and thy Flesh would hide God's love, look to Christ, and read the golden words of Love in the Sacred Gospel; and peruse thy many recorded experiences, and remember the convictions which secret and open Mercies have many a time afforded thee! But especially draw nearer to the Lord of Love, and be not seldom and slight in thy contemplations of his Love and Loveliness; Dwell in the Sun-shine, and thou wilt know that it is light, and warm, and comfortable. Distance and strangeness cherish thy doubts: Acquaint thy self with him, and be at peace.

Yet look up, and oft and earnestly look up, after thy ascended glorified Head, who said, *Tell my Brethren, I ascend to my Father and your Father, to my God and your God!* Think where and what he is, and what he is now doing for all his own; and how humbled, abased, suffering Love is now Triumphant, regnant, glorified Love; and therefore *no less* than in all
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its tender expressions upon Earth. As Love is no where perfectly revealed but in Heaven, so I can no where so fully discern it, as by looking up by Faith to my Father and Saviour which is in Heaven, and conversing more believingly with the heavenly Society. Had I done this more and better, and as I have persuaded others to do it, I had lived in more convincing delights of God's Love, which would have turned the fears of Death into joyfuller hopes, and more earnest desires to be with Christ, in the Arms, in the World, in the life of Love; as far better than to be here, in a dark, a doubting, fearing World.

But, O my Father, infinite LOVE, though my Arguments be many and strong, my Heart is bad, and my strength is weakness, and I am insufficient to plead the cause of thy Love and Loveliness to my self or others: O plead thy own cause, and what Heart can resist? Let it not be my word only, but Thine that thou lovest me, even me a Sinner; speak it as Christ said to *Lazarus* Arise: If not, as thou tellest me that the Sun is warm, yet as thou hast told me, that my Parents and my dearest Friends did love me; and much more powerfully than so. Tell it me, as thou tellest me that thou hast given me life, by the consciousness and works of life: That while I can say, *Thou that knowest all things, Knowest that I love Thee*; it may include, [*therefore, I know that I am beloved of thee*;] and therefore come to thee in the confidence of thy Love, and long to be nearer in the clearer light, the fuller sense, and joyfuller exercise of Love for ever; Farther, into thy Hand I commend my Spirit: Lord Jesus receive my Spirit! Amen.

AN APPENDIX.

A Breviate of the Helps of Faith, Hope, and Love. A Breviate of the proof of Supernatural Revelation, and the Truth of Christianity.

1 TIM. 3. 16.

Without Controversie, great is the Mystery of Godliness, God was manifested in the Flesh, justified in the Spirit, seen of Angels, preached to the Gentiles, believed on in the World, received up into Glory.

THese are the Creed, or Six Articles of the Gospel, which the Apostles preached.

¶ 1. 1. God manifested in the Flesh of Jesus, is the first and great Article. Believe this, and believe all: No wonder that believing that Jesus Christ is the Son of

of

of God is so often made in Scripture, the description of saving Faith, the Title to Baptism, and Pardon, and Salvation, the Evidence of the Spirit, &c. He that truly and practically believeth that God came in Flesh to Man, and that Christ is the Fathers Messenger from Heaven, must needs believe that God hath a great value for the Souls of men and for his Church, that he despiseth not even our Flesh, that his Word is true and fully to be trusted, that he who so wonderfully came to Man, will certainly take up Man to him: Who can doubt of the Immortality of Souls, or that Christ will receive the departing Souls of the Faithful to himself, who believeth that he took Man's Nature, and hath glorified it now in Heaven, in union with the Divine? Who can ever have low Thoughts of God's love and Mercy who believeth this? And who can prostitute his Soul and Flesh to wickedness, who firmly believeth that he took the Soul and Flesh of Man, to sanctifie and glorifie it.

§ 2. II. The holy Spirit is the Justification of the Truth of Jesus Christ. He is Christ's Advocate and Witness to the World. He proveth the Gospel by these five ways of Evidence. I. By all the Prophecies, Types and Promises of Christ in the Old Testament before Christ's coming. II. By the Inherent impress of God's Image on the Person and Doctrine of Christ: VVhich *Propria luce* sheweth itself to be Divine. III. By the concomitant Miracles of Christ: Read the History of the Gospel for this use, and observe each History. IV. By the subsequent gift of the Spirit to the Apostles and other Christians, by Languages, wonders and multitudes of Miracles to convince the VVorld. V. By the undeniable and excellent work of Sanctification on all true Believers through all the VVorld, in all genera-

tions to this day. These five are the Spirits VVitnes which fully justifieth the certain Truth, that Jesus Christ is the Son of God.

§ 3. *Quest.* But how are we sure who our selves never saw the Person, Miracles, Resurrection, Ascension of Christ, that the History of them is true?

Ans. 1. We may be sure that the Spectators were not deceived. II. And that they did not deceive them to whom they reported it. III. And that we are not deceived by any miscarriage in the historical Tradition to us.

§ 4. I. It was not possible that men that were not mad, that had Eyes and Ears, could for three Years and a half believe that they saw the Lame, the Blind, the Deaf, and all Diseases healed, the Dead raised, Thousands miraculously fed, &c. and this among crouds of People that still followed Christ, if the things had not been true: One Man's Senses may be deceived at some one instance, by some deceitful accident: But that the Eyes and Ears of Multitudes should be so oft deceived many years in the open Light, is as much as to say, No Man knoweth any thing that he seeth and heareth.

§ 5. II. That the Disciples who received the Apostles and Evangelists report of Christ were not deceived by the Reporters, is most evident.

For, 1. They received it not by hearsay, at the second hand, but from the Eye and Ear Witnesses themselves, who must needs know what they said.

2. They heard this report from Men of the same Time, and Age, and Countrey, where it was easy to examine the case, and confute it, had it been false.

3. The Apostles appealed to crouds and Thousands
of

of Witnesses, as to many of Christ's Miracles, who would have made it odious, had it not been true.

4. They sharply reprov'd the Rulers for persecuting Christ, which would provoke them to do their best to confute the Apostles for their own justification.

5. Christ chose men of no great human Learning and Subtility, but common, plain, unlearned men, that it might not be thought a deceit of Art.

6. Yea, he did not make much more known to them before his Death, than the bare Matters of Fact which they daily saw, and that he was the Christ, and Moral Doctrine; his Death, Resurrection, Ascension, and Kingdom of Heaven they knew little of before: But experience and the sudden coming down of the Spirit suddenly taught them all the rest.

7. They taught not one another, but were every one personally taught of God.

8. And yet they all agreed in the same Doctrine, when they were dispersed over the World; and never differed in any one Article of Faith.

9. They were men that had no worldly Interest, Wealth or Dominion to seek.

10. Yea, they renounced and denied all worldly Interest, and sealed their Testimony by their Sufferings and Blood; and all in hope of a heavenly reward which they knew that Lying was no means to obtain.

11. Had they plotted to cheat the World (for nothing) the sin is so heinous that some one of them would have repented and confess'd it, at least, at death; which none of them did, but died joyfully as for the Truth.

12. Paul was converted by a Voice and Light from Heaven, in the presence of those that travelled with him in his persecuting design.

13. But yet it is a fuller evidence that the Doctrine which they delivered as from God, beareth a Divine Impress, that as the Light, it is its own Evidence.

14. And for the more infallible conviction, they that testified of Christs Miracles did the like themselves to confirm their Testimony, they spake with Tongues which they never learnt: They healed all Diseases; even the shadow of *Peter*, and the Clothes that came from *Paul*, did heal men. They raised the Dead: And they that in all Countries converted the Nations by their own Miracles, attesting the Miracles and Resurrection of Christ, must needs compel the Spectators to believe them.

15. Yet, more than all this, those that believed them were presently enabled to do the like in one kind and degree or other. The same extraordinary gift of the Spirit fell upon the common multitude of Believers by the laying on of the Apostles hands. So that *Simon Magus* would fain have bought that Power with Money. And when men witnessed Christs Miracles, and wrought the like themselves, and those that believed them had and did the like, (either Healing, Tongues, Prophecie or some wonders,) it was sure an infallible way of testifying.

16. When wrangling Hereticks quarrelled with the Apostles, and would draw away Disciples to themselves by disparaging them they still appealed to the Miracles wrought by these Disciples themselves, or in their sight; as *Gal. 3. 1, 2, 3, 5*. And as Christ, when the Jews said he did all by *Beelzebub*, when he cast out devils, askt them [*By whom do your Children cast them out?*] Which had it been false, would have turned all the People from them.

17. Their adversaries were so far from writing any Confutation of their Testimony, that they confess the Mi-

Miracles, and had no shift but either to blaspheme the Holy Ghost, and say that they were done by the Devil; or else by persecution and violence to oppress them. As if the Devil were Master of the World, and could remedilessly deceive it against God's will, or God himself would send or suffer a full course of Miracles remedilessly to deceive the World, which is to make God like the Devil; Or as if the Devil were so good as by Miracles to promote so holy and amiable and just a Doctrine as that of Christianity, to make men wise, and good, and just, and kill their sin. So that this blasphemy of the Holy Ghost, makes Satan to be God, or God to be Satan.

18. All the cruelty, powers, Learning and Policy of their Adversaries was not able to stop the progress of this Testimony, much less to prevail against it.

III. It is then most certain that the first Witnesses were not deceived by Christ, nor Believers after deceived by them: The next Question is, whether we be not deceived by a false historical Tradition of these things. Had we seen them all our selves, we must needs have believed; but at this distance we know not what misreports may interven: what Eye-sight and hearing was to them, that Tradition is to us. Now the Question is, Is it certainly the very same Fact and Doctrine which they received, and which we receive?

And here let it be premised that there is no other way of assurance than that which God hath afforded us, that the reason of Man could have desired.

1. If we would see God, and Heaven, and Hell, this is not a way suitable to the state of Probationers that live in Flesh on Earth. Angels live by vision and fruition of Glory: And Bruits by sense on sensible things: But reasonable Travellers must live by reason, and by believing certain Revelation.

2. If

2. If God will send his Son from Heaven to ascertain us, and we will believe no more than we see ourselves, then Christ must dwell on Earth to the end of the World, & he must be in all places of the Earth at once that all may see, and he must die and rise again before all men in all Ages: And how mad an expectation is this?

3. Or if all that deliver us the History must work Miracles before our Eyes, or else we will not believe them, it is still most absurd. Will you not believe that the Laws of the Land are genuine, or that ever there were such Kings as made them unless he that tells it you work Miracles? Shall not Children believe their Parents, or Scholars their Tutors, unless they work Miracles.

3. I must premise that there is three sorts of Tradition, I. Such as depends on the common Wit and Honesty of Mankind: And this is very much to be suspected, wickedness, folly and lying being grown so common in the World.

II. Such as depends on the extraordinary skill and honesty of some proved men: And this deserveth much belief; but it is but an uncertain humane Faith.

III. Such as depends on *Natural Necessity*, and cannot possibly be false; we have both these last to ascertain us of the Gospel History.

This resteth on a distinction of the *Acts of Mans Will*: Some of them are *mutably free*; and these give no certainty: Some of them are *naturally and immutably necessary*, and Man can do no otherwise, and these give even *natural Infallible certainty*: Such are, *To love ones self, to love felicity; to hate torment and misery, &c.* And to know that which is fully manifest to our sound Senses, &c.

When men of *contrary Interests* and temper, all confess the Truth of *known things*, about which their
In-

Interests stand cross, it is a Physical evidence of Truth:

On this account mens agreement about Natural Necessities is infallible.

It seems strange that all the World from *Adam's* time are agreed which is the first, second, and third, &c. day of the Week, and not a day lost till now. It could not be otherwise, Because being a thing of Natural interest and notice, if any Kingdom had lost a day by over sleeping, or had agreed to falsifie it, all the rest of the World would have shamed them.

Thus all *Grecians, Latines, Englishmen, &c.* agree about the sense of Words; for if some would pervert them, the rest would detect it.

Thus we are certain that the Statutes of the Land are not counterfeit: For men of cross interests hold their Lands, and lives by them; and if some did counterfeit them, the rest would by interest be bound to detect it.

Arg. 1. There can be no effect without an adequate cause. But in Nature there is no cause that can make all men agree to assert a known falsehood, or deny a known Truth, against all their known interest: therefore there can be no such effect.

Arg. 2. A necessary cause will necessarily effect: But where mens known Interest obligeth them to agree of a known Truth, this is a necessary cause of certain credibility: therefore it hath a necessary effect.

You know who were your Parents, and when and where you were Born, &c. by such Tradition in a lower Degree. This dependeth not on pretended Authority, nor on meer honesty; but on natural necessity.

Having premised this, I come to prove that we have such Tradition of Physical infallible evidence, that the Faith of the present Church in the Essentials is the same which the first Churches received infallibly from the Apostles.

1. The

1. The World knoweth that ever since Christ's Ascension all that believed in him, were Baptized (as all *Abraham's* Covenanting seed were Circumcised:) And what is Baptism, but a Profession of Belief in Jesus Christ as dead, risen and glorified; and a devoting our selves in Covenant to God the Father, Son, and Holy Ghost? All that ever were Christians by solemn Vow profess this same Faith: And this is such a Tradition of Christianity as humane Generation down from *Adam* is of the same humanity in the World.

2. They that were Baptized were Catechized first; in which the three Articles of Baptism were opened to them, of which Christ's Death, Resurrection and Ascension were part: And this hath been an undeniable Tradition of the same Faith.

3. The Summ of the Christian Faith was from the beginning drawn up in certain Articles called the Creed, which expounded the three Baptismal Articles; and all Churches on Earth had the same in sense, and most in Words; and all at Age that were Baptized, professed this Creed: Which is as full a Tradition of the same Belief in Christ's Birth, Death, and Resurrection, Ascension and Glory, as *Speaking* is a Tradition of the same humane Nature.

4. Before Christ's Ascension, he instituted the Office of the Sacred Ministry, which Friends and Foes confess hath continued ever since: And what is this Ministry, but an Office of publishing the Gospel of Christ, his Life, Death, Miracles, Resurrection, Grace, &c. What else have they done in all Ages in the World? So that the Office is an undeniable Tradition.

5. Christ and his Apostles instituted the Weekly Celebration of the Remembrance of his Resurrection on

the Lord's days : Friends and Foes confess the History, that the first Day of the Week hath been kept for such Memorial ever since, through all the Christian part of the World : Which proveth the uninterrupted belief of Christ's Resurrection, as a Notorious Practical Tradition.

6. Christ and his Apostles ever since his Resurrection instituted Solemn Assemblies of Christians to be held on those Days, and at other Times : Once a Week was the least through the Christian World : And what did they meet for but to Preach, hear and profess the same Christian Faith ?

7. It was the constant custom of Christians in their Assemblies, and their Houses, to sing Hymns of Praise to Jesus Christ, in remembrance of his Resurrection, &c. *Pliny* tells *Trajan* that this was the practice by which Christians were known by their Persecutors : Which is a Practical Tradition.

8. Jesus Christ instituted, and all Christians to this Day have constantly used, the Sacrament of Christ's Sacrifice, called the *Eucharist* ; to keep in remembrance his Death till he come, and profess their Belief that he is our Life. And as the constant Celebration of the Passover with all its Ceremonies, was a most certain Tradition of the *Egyptians* Plagues, and *Israelites* deliverance, more than a bare written History would be ; so hath the Lord's Supper been of the uninterrupted belief of the History of our Redemption by Christ.

9. The Church hath from the beginning had a constant Discipline, by which it hath kept it self separate from Hereticks, who have denied any Essential Article of this Faith : Which is a sure Tradition of the same belief.

10. None question but Christians have from the beginning

ginning been persecuted for this same Faith; and in Persecution made Confession of it : Persecutors, and Confessors then are both the Witnesses of the Continuance.

11. When ever Hereticks or Enemies have written against Christians, their Apologies and Defences shew that it was this same Faith that they owned.

12. Most of the adverse Hereticks owned the same Matters of Fact.

13. The *Jews* were long before in Possession of the Books of the Old Testament, which bear their Testimony to Christ.

14. The Books of the New Testament have by certain Tradition been delivered down to this present Day, which contain the Matters of Fact, and Doctrine, the Essentials, Integrals and Accidents of the Faith.

15. No Enemies have written any thing against the Matter of Fact, of any Moment.

16. Yea, the *Jews* and other bitterest Enemies confess much of the Miracles of Christ.

17. Martyrs have cheerfully forsaken Life, and all in confessing it.

18. God by his wonderful Providence hath maintained it.

19. The Devil and all the Wicked of the World are the greatest Enemies to it.

20. The Holy Ghost hath still blest it, to work the same holy and heavenly Nature, and Life in all sincere and serious Believers.

Quest. This proveth infallibly the Tradition of the same Faith in the Essentials : But how prove you that the same Holy Scripture is delivered as uncorrupted ?

Ans. All the Bible is not brought down so unchanged as are the Essentials of our Religion : Where
there

there were no Bibles but what Scriveners wrote, no wonder if oversight left few Copies without some of their slips. There are hundreds of various Readings in the New Testament; and of many no Man can be certain which is true; But none of them are such as make any difference in the Articles of our Faith, or Practice, nor on which any point of Doctrine or Fact dependeth.

And the words are necessary but for the Matter, which they do record.

And, 1. All Ministers, and all Churches constantly used this same Scripture publicly, and privately, as the Word of God; so that it could not be easily altered.

2. They all knew that a Curse is pronounced against every one that addeth or diminisheth; Which must needs possess them with fear of corrupting it.

3. They took it to be the Charter of their own Salvation.

4. The work of the Ministers was to expound it, and preserve it against Corrupters.

5. These Ministers and Churches were over much of the World, and could not agree together to corrupt it; And if some did it, all the rest would soon detect it.

6. Heresies and Quarrels were quickly too rife among them: So that cross Interests and Animosities would soon have fallen upon the Corrupters.

7. Some Hereticks made some adding and corrupting attempts, which the Church presently condemned and turned it to their shame.

8. In all the Disputations then managed, the same Scriptures were appealed to.

9. The Translations into various Languages show that the Books were the same, without any Momentous difference.

16. To this Day when Sin and Tyranny have torn the Church into many Factions, they all receive the same Canonical Scriptures, except that some receive more Apocryphal Writings, which yet make no alteration at all of our Gospel Faith.

Quest. But doth not this laying so much on Tradition favour Popery?

Ans^r. No: The difference is here; 1. *Papists* are for Tradition as a supplement to the Scripture, as if this were but part of the VVord of God; and 2. They plead for a peculiar power of being the Keepers and Judges of that supplemental Tradition; which other Churches know nothing of.

But we, 1. Plead for the Infalible, Practical Tradition of the Essentials of Christianity by itself, and in the Creed, &c. which is less than the Scripture. 2. And next for the certain Tradition of the Scripture itself, uncorrupted in all that Faith depends on: which Scripture is the compleat Record of God's VVill and Law, containing more than Essentials and Integrals.

So much of God, 1. *Manifested in the Flesh*, 2. *Justified in the Spirit*.

III. He was seen of *Angels*; that is, *Angels were the Beholding, Witnessing, and admiring Servants of this great Mystery, God manifested in the Flesh*.

1. *Angels preached Christ at his Incarnation.*
2. *Angels ministered to Christ in his Temptations, Agonies, &c.*
3. *Angels were Preachers and VVitnesses of his Resurrection.*
4. *Angels rowled away the Stone, and terrified the Souldiers.*
5. *Angels*

5. Angels preached his return to them that gazed up at his Ascension.

6. Angels opened the Prison Doors and set the imprisoned Apostles free once, and Peter alone afterwards.

7. Angels rejoice in Heaven at the Conversion of all that Christ brings home.

8. Angels disdain not to be the Guardians of the least of Christs Disciples.

9. Angels are protecting Officers over Churches and Kingdoms.

10. Angels have preached to Apostles, and been the Messengers of their Revelations.

11. Angels have been the Instruments of Miracles, and of destroying the Churches Enemies.

12. Angels will ministerially convoy departed Soules to Christ.

13. Angels will gloriously attend Christ at his return, and sever the Wicked from the Just.

14. Angels will be our Companions in the heavenly Choe for ever.

Therefore; 1. We should love Angels. 2. And be thankful to God for them. 3. And think the more comfortably of Heaven for their Society. 4. And Pray for the benefit of their Ministry on Earth, especially in all our dangers.

IV. The Fourth Article *Preached to the Gentiles.* The Jews having the Covenant of Peculiarity, were proud of their Privilege, even while they unworthily abused it: And despised the rest of the World, and would not so much as eat with them, as if they had been Gods only People. And indeed the rest of the World was so corrupted, that we find no one Nation that is such re-

nounced Idolatry, and was devoted in Covenant to the true God alone, as the *Jews* were. Now that God should be manifested in Flesh, to reconcile the Heathen World to himself, and extend greater Priviledges indefinitely to all Nations than ever the *Jews* had in their state of Peculiarity, this was a Mystery of Godliness, which the *Jews* did hardly yield belief to.

And that which aggravateth this wonder is, 1. That the *Gentile* World was drowned in all Idolatry and Unnatural Wickedness, such as *Paul* describeth, *Rom.* 1. & 2. *Eph.* 2. & 3. 18, &c. 2. And that God should suddenly and freely send them the Message of reconciliation, and be found of them that sought him not, is that wonder, which obligeth us *Gentiles* who once lived as without God in the World to be thankful to him.

V. The Fifth Article is [*Believed on in the World.*] The effect of the Gospel on the Souls of men in their *Effectual Faith*, is one of the Evidences of the Christian Truth.

I told you before that the Fifth Witness of the Spirit on the Souls of all Believers, I reserved to be here mentioned. Here, 1. It is a part of the wonder that Christ should be believed on in the World, even with a common Faith. For, 1. To believe a mean Man to be the Mediator between God and Man, and the Saviour of the World, yea, one that was Crucified as a Malefactor: this must needs be a difficult thing.

2. The very *Jewish* Nation was as contemptible to the *Romans*, being one of their poorest subdued Provinces, as the *Gentiles* were to the *Jews*: And Christ was by Birth a *Jew*.

3. The Greatness of the Roman Empire then, ruling over much of the World, was such, that by Preaching, and not by VVar, to bring them to be Subjects to a Crucified Jew, was a marvellous work; and so to bring the Conquered Nations to become Christ's Voluntary Subjects.

4. The Roman and Greek Learning was then at the height of its Perfection: And the Christians were despised by them as unlearned *Barbarians*: And that Learning, Arts and Empire, should all submit to such a King and Saviour, was certainly a work of Supernatural Power. Christ did not levy Armies to overcome the Nations, nor did Victory move them; but the Victors and Lords of the VWorld, and these no Fools, but the Masters of the greatest humane VVisdom, were Conquered by the Gospel, preached by a sort of inferior men.

5. And this Gospel which Conquered them was still opposed by them, and the Christians persecuted as a sort of hated men, till it overcame the Persecutors.

It's true that Heathenism hath the greatest part of the VWorld, and Mahometans have as much as Christians: But one sort got it by the Sword, and the other by the Doctrine, and Holy lives of a few unarmed inferiour men.

II. But I use this of the *Extent* of Faith, but as a probable, and not a cogent Argument: But the main Argument is from the *Sanctifying* effect of Faith.

I know it will be said, that many or most Christians are as bad as other men.

But it's one thing to be of a profest Religion, because it is the Religion of the King and Countrey, and therefore maketh for men's worldly advantage, and they hear little said against it: This is the case of most in the

World, Christians, Mahometans and Heathens : And it's another to be a serious Believer, who upon trial and consideration chooseth Christianity.

And it is notorious that such *serious Christians* are all *Holy, Seber, and Just*, and so greatly differing from the corrupted World, as fully proveth that God owneth that Gospel which he maketh so effectual to so great a change.

Here consider, 1. What that change is ; 2. How hard and great a work it is : 3. That it is certainly a work of God. 4. That the Gospel is the means by which God doth it.

1. The nature of this Holy work on all serious sincere Christians, is, It sets all their Hopes and Hearts on the promised Glory of the Life to come, and turns the very nature of their Wills, into the predominant Love of God and Man, and of Heaven and Holiness : It mortifieth all fleshly Lusts, and Subjects Sense to Reason, and Faith, the Body to the Soul, and all to God : It sets a Mans Heart on the sincere study of doing all the good he can in the World, to Friends, Neighbours and Enemies ; especially the most publick good ; to live soberly, righteously and godly is his delight : Sin is his chief hatred ; and nothing more grievous to him than that he cannot reach to greater Perfection, in Faith, Hope, Obedience, Patience, and in heavenly Love and Joy : It causeth a Man to contemn Wealth, Honour, and fleshly Pleasure, and Life, in comparison of God's Love and Life everlasting ; this change God's Spirit worketh on all true Believers.

Those that are ungodly, have but the Name of Christians ; they never well understood what Christianity is ; nor ever received it by a true belief. But all that understandingly and seriously believe in Jesus Christ are sanctified by his Spirit.

II. And this is a greater work than Miracles ; in excellency and difficulty.

1. It

1. It is the very Health of the Souls : It is Salvation itself : it maketh Man in his measure like to God, and is his Image : It is a heavenly nature, and is the earnest and preparation for Heaven : It delivereth Man from the greatest evil on Earth, and giveth him the firmest peace and joy, in his peace with God, the pardon of his Sins, and the hope of everlasting Glory.

2. It's easy to discern how great a work this is, by the deep roots of all the contrary Vices, in the corrupted Nature of Man : Experience assureth us that Man by vitiated Nature is proud, and ignorant, and favourereth little but the things of the Flesh, and worldly Interest, and is a Slave to his Appetite and Lust : His bodily Prosperity is all that really hath his Heart : Yea if God restrain them not, all wicked men are bitter Enemies to all that are truly wise and holy, even among Heathens and Infidels, if any be but better than the rest, the wicked are their deadly Enemies. There is so visible an Enmity between Godliness and Wickedness, the Seed of Christ, and of the Serpent in the World as is a great confirmation of the Scripture which describeth it. And it is not the Name of *Christians* that altereth mens Nature. We here that have Peace from all the World, are under such implacable hatred of wicked men, that call themselves Christians, that so many Bears or Wolves would be less hurtful to us.

3. And the universal spreading of this wickedness over all the Earth, in all Ages and Nations, doth tell us how great a work it is to cure it.

4. And so doth the frustration of all other means, till the Spirit of God do it by setting home the Gospel upon the Heart. Children will grow up in Wickedness, against all the Counsel, Love, Correction of their Pa-

rents: no VVords, no Reason will prevail with them, more than with drunken men or beasts.

5. VVe find it a very hard thing to cure a Man of some one rooted sin; much more of all.

6. The common misery of the VVorld proclaimeth Man's Vice, and the difficulty of the cure: How else comes the VVorld to live in self-seeking, falshood, fraud, malice, and in bloody VVars, worse than VVolves and Serpents against each other.

7. Lastly, VVhere God cureth this by true believing, it's done with the pangs of sharp repentance, and a great conflict before God's Spirit overcometh.

III. It is evident then that this Sanctification of Souls is an eminent work of God himself: 1. In that it is yet done on so many of his chosen ones in all Ages and Places.

2. In that as hard as it is, he usually turneth the Hearts of Sinners to himself, in a very little time: Sometimes by one Sermon.

3. It is a work that none can do but God; who hath the power of Souls.

4. It is a work so good that it beareth God's own Image: It is but the writing of his Law and Gospel on mens Hearts: None is so much for it as God. Satan apparently fighteth against it with all the power he can raise in the VVorld. Mark it and you will find that most of the stir that there is in the VVorld, by false Teachers, and Tyrants, and private Malice, is but Satans VVars against Faith and Holiness, and Love: Certainly it is not he that promoteth them.

IV. And it is evident in Experience, that it is the Gospel of Christ which God useth and bleseth, to do this great sanctifying work on Souls. Among Christians none are converted by any other means And God would not bless a word of falshood and deceit to such great

and excellent effects : All that are made holy and heavenly and truly conscionable among us, are made so by Christ's Gospel : And all the wicked are Enemies to the serious practice of it, or Rebels that despise it. The effects daily prove that God himself owneth it as his Word.

If you say, There are as good men among the Heathens and Mahometans, as holy heavenly, and just :

I answer, It is none of my business to deprectate other men : But I can say, 1. That I have lived above Sixty seven years, and I never knew one serious holy Person in *England* that was made such by the Writings of Heathens or Mahometans. 2. Many excellent things are in the Writings of some Heathens, *Plato, Cicero, Hierocles, Plutarch, Antonine, Epictetus*, and many others. But I miss in them the expressions of that holy and heavenly frame of mind and life, and that Victory over the Flesh and World, which Christianity containeth.

3. Christ is like the Sun, whose Beams give some light, before it is seen its self as its rising, and after it is set. The Light of Jews and Heathens, was as the dawning of the Day before Sun rising : And the light among the Mahometans is like the Light of the Sun which it leaveth when it is set.

Doubtless the same God who hath used Mahometans to be his dreadful Scourge to wicked Christians, who abused the Gospel by a false Profession, hath also used them to do abundance of good against Idolatry in the Heathen World : Where-ever they come, Idolatry is destroyed. Yea the corrupt Christians, Greeks, and specially Papists, that worship Images, Angels, and Bread, are rebuked and condemned justly by Mahometans. But, O that they who have Conquered so far by the Sword, were Conquered by the Sacred Word of Truth, and truly understood the Mytery of Redemption, and the Doctrin of the Gospel of Jesus Christ. T 4 Obj.

Obj. But they think us Idolaters for saying that Christ is God, and believing the Trinity.

I. As to the Trinity; it is no contradiction that one Fire or Sun should have Essentially a Virtue or Power to Move, Light, and Heat: Nor that one Soul should have a power of Vegetation, Sense and Reason; Nor as Rational, to have a peculiar power of Vitality, Intellection and Free-will. Why then should the Trinity seem incredible?

II. We do not believe that the Godhead hath any change, or is made Flesh, or the Manhood made God; but that the Godhead is incomprehensibly united to the humane Nature by assumption, so as he is united to no other Creature, by and for those peculiar Operations on the humanity of Christ, which make him our Redeemer.

They that well think that God is All in All things, more than a Soul to all the World, and as near to us as our Souls to our Bodies, in whom we live, and move, and have our being, will find that it is more difficult to apprehend, how God is further from any Soul, than that he is so much One with Christ: Save that different Operations of God on his Creatures are apparent to us.

By all this we see that every sanctified Christian hath the certain Witness in himself that Christ is true: He is truly a Physician that healeth, and a Saviour that saveth all that seriously believe and obey him. The Spirit of God in a New, and Holy, and Heavenly Nature of Spiritual Life, and Light, and Love, is the Witness.

VI. The Sixth Article in my Text is [Received up into Glory.]

That

That Christ after Forty Days continuance on Earth, was taken up into Heaven in the sight of his Disciples, is a Matter of Fact of which we have all the forementioned infallible proof, which I must not here again repeat.

And, 1. If Christ were not glorified now in Heaven he could not send down his Spirit with his Word on Earth, nor have enabled the first Witnesses to speak with all Tongues, and heal the Sick, and raise the Dead, and do all the Miracles which they did. A dead Man cannot send down the Holy Spirit in likeness of Fire, cloven Tongues, nor enable Thousands to do such Works; nor could he do what is done on the Souls of serious Believers in all Ages and Nations to this Day. He is sure alive that makes men live, and in Heaven that draws up Hearts to Heaven.

2. And this is our Hope and Joy: Heaven and Earth are in his Power. The Suffering and Work which he performed for us on Earth was short, but his heavenly Intercession and Reign is Everlasting. Guilty Souls can have no immediate access to God: All is by a Mediator: All our receivings from God are by him: And all our services are returned by him, and accepted for his sake. And as he is the Mediator between his Father and us, his Spirit intercedeth between him and us: By his Spirit he giveth us Holy desires and every Grace: and by his Spirit we exercise them in returns to him.

And our glorified Saviour hath Satan, and all our Enemies in his Power: Life and Death are at his command: All Judgment is committed to him: He that hath redeemed us is preparing us for Heaven, and it for us; and receiveth our departing Souls to his own Joy and Glory. He hath promised us that we shall be with him where he is, and shall see his Glory. He that is our
Sa-

Saviour will be our Judge. He will come with Thousands of his Angels to the confusion of wicked Unbelievers, and to be glorified in his Saints. He will make a New Heaven, and a New Earth in which Righteousness shall dwell. Angels and Glorified Saints shall with Christ our Head, make one City of God, or holy Society and Chore, in perfect Love and Joy to praise the blessed God for ever.

I. The differences between this World, and that which I am going to.

I. **T**His World is God's Footstool.

That is his Throne.

II. Here are his Works of Inferiour Nature and of Grace.

There he shineth forth in Perfect Glory.

III. Here is gross Receptive Matter moved by In-
visible Powers.

There are the noblest efficient communicative
Powers moving all.

IV. This is the Inferiour, subject, Governed World.

That is the Superiour Regent World.

V. This is a World of Trial, where the Soul is his
that can win its consent.

That is a World where the Will is perfectly de-
termined and fixed.

VI. Satan winning mens Consent, hath here a large
Dominion of Fools :

There he is cast out, and hath no Possession.

VII. Here he is a Tempter and Troubler of the Best :
There

There he hath neither Power to Tempt or Trouble.

VIII. This World is as the dark Womb where we
are regenerated.

That is the World of Glorious Light into which
we are born.

IX. Here we dwell on a World of sordid Earth :

There we shall dwell in a World of Celestial
Light and Glory.

X. Here we dwell in a troublesome, tempting, perish-
ing Body.

There we are delivered from this burden and pri-
son, into glorious liberty.

XI. Here we are under a troublesome Cure of our
Maladies.

There we are perfectly healed, rejoicing in our
Physicians praise.

XII. Here we are using the Means in weariness and
hope:

There we obtain the end in full fruition.

XIII. Here Sin maketh us loathsome to our selves, and
our own annoiance.

There we shall love God in our selves, and our
Perfected selves in God.

XIV. Here all our Duties are defiled with Imperfec-
tion.

There perfect Souls will perfectly love and
praise their God.

XV. Here Satans temptations are a continual dan-
ger and molestation.

There perfect Victory hath ended our temptations.

XVI. Here still there is a remnant of the Curse and
Punishment of sin :

Pardon and Deliverance are perfected there.

XVII. Repenting, Shame, Sorrow, and Fear are
perfected here.

here part of my necessary work.

There all the troublefom part is past, and utterly excluded.

XVIII. Here we see darkly as in a Glas, the Invisible World of Spiriss. There we shall see them as Face to Face.

XIX. Here Faith, alas, too weak, must serve instead of sight.

There presence and sight suspend the use of such believing.

XX. Desire and Hope are here our very Life & VVork. But there it will be full felicity in fruition.

XXI. Our Hopes are here oft mixt with grievous doubts and fears.

But there full possession ends them all.

XXII. Our holy Affections are here corrupted with Carnal mixtures.

But there all are purely Holy and Divine.

XXIII. The coldness of our Divine Love is here our sin and misery.

The Perfection of it will be there our perfect Holiness and Joy.

XXIV. Here though the VVill itself be imperfect, we cannot be and do what we would.

There VVill and Deed, and Attainment will all be fully perfect.

XXV. Here by Ignorance and Self Love I have Desires which God depicth.

There perfect Desires shall be perfectly fulfilled.

XXVI. Here pinching VVants of something or other, and troublefom Cares and daily burdens.

Nothing is there wanting, and God hath ended all their Cares.

XXVII. Sense here rebelleth against Faith, and Reason, and oft overcometh.

Sense

Sense there shall be only Holy, and no Discord be
in our Faculties or acts.

XXVIII. Pleasures and Contents here are short, narrow,
and twisted with their contraries.

There they are objectively pure and boundless,
and subjectively total and absolute.

XXIX. Vanity and Vexation are here the Titles of
transitory things.

Reality, Perfection, and Glory are the Title of
the things above.

XXX. This VWorld is a point of God's Creation,
a narrow place for a few Passengers.

Above are the vast capacious Regions, sufficient
for all Saints and Angels.

XXXI. This VWorld is as *Newgate*, and *Hell*, as *Tyburn* :
some are hence saved, and some condemned.

The other VWorld is the Glorious Kingdom of
Jehovah with the Blessed.

XXXII. It was here that Christ was tempted, scorned
and crucified.

It is there where he Reigneth in Glory over all.

XXXIII. The Spiritual life is here as a Spark or Seed.

It is there a glorious flame of Love, and Joy,
and the perfect Fruit and Flower.

XXXIV. VVe have here but the first Fruits, Ear-
nest, and Pledge.

There is the full and glorious Harvest and Per-
fection.

XXXV. VVe are here Children in Minority, little
differing from Servants.

There we shall have full possession of the Inheri-
tance.

XXXVI. The prospect of Pain, Death, Grave,
and Rotteness, blaketh all the Pleasures
here. There

There is no Death, nor any fear of the ending of felicity.

XXXVII. Here even God's Word is imperfectly understood, and Errours swarm even in the Best.

All Mysteries of Nature and Grace, are there unveiled in the World of Light.

XXXVIII. Many of God's Promises are here unsatisfied, and our Prayers unanswered.

There Truth shineth in the full performance of them all.

XXXIX. Our Grace is here so weak, and Hearts so dark, that our sincerity is oft doubted of.

There the flames of Love and Joy leave no place for such a doubt.

XL. By our unconstancy here one Day is joyful and another sad.

But there our Joys have no interruption.

XLI. We dwell here with sinful Companions like our selves in Flesh.

There holy Angels and Souls with Christ are all our Company.

XLII. Our best friends and helpers are here in part our hinderers by sin.

There all concur in the harmony of active Love.

XLIII. Our Errours and Corruptions make us also hurtful and troublesome to our Friends.

But there both Christ and they forgive us, and we shall trouble them no more.

XLIV. Selfishness and cross interests here jar, and mar our conversation.

There perfect Love will make the Joy of every Saint and Angel mine.

XLV. A militant Church imperfectly sanctified
here liveth in scandal and sad divisions.

The glorious Church united in God in perfect
Love, hath no contention.

XLVI. Sin and Errour here turn our very publick
Worship into jars.

The Celestial harmony of joyful Love and Praise
is to Mortals unconceivable.

XLVII. VWeak, blind and wicked Teachers here
keep most in division and division.

There glorious Light hath banished all Lies, de-
ceit and darkness.

XLVIII. The wills of blind Tyrants is the Law of
most on Earth.

The Wisdom and Will of the most holy God, is
the Law of the heavenly Society.

XLIX. Lies here cloud the Innocency of the Just,
and render Truth and Goodness odious.

All false Judgments are there reversed, and Slan-
der is silenced, and the Righteous justified.

L. Government is here exercised by terrour and
violence.

But there God ruleth by Light, Love, and a b'-'
solute Delight.

LI. Enemies, Reproach, and Persecution here slan-
der and tempt us.

All storms are there past, and the Conquerors
crowned in joyful Rest.

LII. The Glory of Divine Love and Holiness is
clouded here by the abounding of Sin, and
the greatness of Satan's Kingdom upon
Earth.

But the vast glorious heavenly Kingdom,
so which this Earth is but a Point and
Pri-

Prison will banish all such erring Thoughts and Glorifie God's Love and Goodness for ever.

LIII. This is the World which as corrupted is called an Enemy to God and us, and which as such we renounced in Baptism, and must be saved from.

That is the World which we seek, pray and wait for all our lives, and for which all the tempting Vanities of this must be forsaken.

LIV. This Body and World is like our Riding Clothes, our Horse, our Way, and Inn, and travelling Company: All but for our Journey homeward.

The other is our City of Blessedness and Everlasting Rest, to which all Grace inclineth Souls, and all present Means and Mercies tend.

LV. The very ignorance of Nature and Sensible things, makes this life a very Labyrinth, and our Studies, Sciences and Learned Conversation to be much like a Dream, or Puppet Play, and a Childish stir about meer Words.

But in Heaven an Universal knowledge of God's wonderful Works will not be the least of the Glory in which he will shine to Saints.

LVI. Distance and Darknes of Souls here in Flesh, who would fain know more of God and the heavenly World, and cannot, doth make our lives a burden by these unsatisfied desires.

There Glorious Presence and Intuition giveth full satisfaction.

LVII. Our sin and imperfection here render us incapable of being the Objects of God's full complacential Love, though we have his be-

benevolence which will bring us to it.

But there we shall in our several measures perfectly please God, and be perfectly pleased in God forever.

LVIII. All things here are short and transitory, from equals of their beginning, posting towards their end, which is near and sure, and still in our Eye: so short a time, that Beings here are next to nothing; the Bubble of worldly Prosperity, Pomp and fleshly Pleasure, doth swell up, and break in so short a Moment, as that it is, and is not almost at once.

But the heavenly substances and their work, and joys, are crowned by Duration; being assuredly **EVERLASTING.**

Such, O my Soul, is the blessed Change which God will make.

The Reasons and Helps of my Belief and Hope of this Perfection.

I. **N**atural Reason assurcth me that God made all Creatures fitted to their intended use: Even Brutes are more fit for their several Offices, than Man is. He giveth no Creature its faculties in vain: Whatever a wise Man maketh, he fits it to the use which he made it for. But Man's Faculties are Enabled to think of a God, of our relation and our duty to him, of our hopes from him, and our fears of him: Of the state of our Souls related to his judgment; of what will befall us after Death, reward or punishment, and

how to prepare for it: This Nature, and its faculties, and powers, are not made in vain.

II. Reason assureth me that all men are bound by Nature to prefer the least probability of a Life of Everlasting Joy, before all the Prosperity of this World; and to suffer the loss of all this short Vanity, to escape the least possibility of endless misery: And Nature hath such notices of Rewards and Punishments after Death, that no Man can say that he is *sure* there is no such thing. From whence it followeth that all men are bound by the very Law of Nature to be Religious, and to seek first and most their Salvation in the Life to come. And if so, It's certain that there is such a thing to be obtained: Else God had made the very Nature of Man to be deceived by itself, and to spend the chief part, yea all his life, through labour and suffering for that which is not; and so made his greatest duty to be his greatest deceit and misery: And the worst men should be least deceived. But all this is not to be imputed to our wise and good Creator.

III. The universal sense of Moral Good and Evil in all Mankind, is a great evidence of another life. The vilest Atheist cannot abide to be accounted a Knave, a Lye, a bad Man; nor will equal a vicious Servant with another. All would be thought good who will not be good. And doth not God make a greater difference than Man? And will he not shew it?

IV. The World is actually ruled much by the hopes and fears of another life, and cannot well be ruled without it, according to the Nature of Man: But the Almighty, most Wise and most Holy God, needs not, and will not rule the World by meer deceit.

V. The Gospel of Christ hath brought Life and Immortality into a clearer Light than that of Nature.

And

And it must be by believing in Christ that we must have our full satisfaction. O what hath God done in the Wonders of Redemption to make us sure? And against the doubts that we are apt to rise from some hard particular Text of Scripture, it must be considered, 1. That Christ and his Apostles did put the ascertaining Seal of the many uncontrolled Miracles to the Gospel Doctrine, primarily, which Doctrine, 1. Was delivered and sealed Eight years before any of the New Testament was written, and almost Seventy before the last. 2. And Christ did not speak in the Language that the Gospel is written to us; so that being but a Translation as to his own Words, the Matter is the thing first sealed.

II. And that it was the two *Legislator-Mediators*, *Moses* and *Christ*, who came with the great stream of uncontrolled Miracles; it being necessary that men should have full proof that a Law or Doctrine is of God, before they believe it: But the Priests and Prophets after *Moses*, and the Preachers and Pastors of the Christian Church, who were not Commissioned to bring men any New Laws or Gospel, but to proclaim and teach that which they received, needed no such New Testimony of Miracles.

III. The Belief of every particular Priest or Prophet after *Moses*, or every Pastor after *Christ* and his Apostles, was not of the same degree of necessity to Salvation, as the Belief of the Law and Gospel itself. Therefore though all the Holy Scripture be true, the Law and the Gospel must be much differentiated from the rest.

IV. The History of the Law and Gospel have full ascertaining Historical Evidence; or else there is none such in the World. Therefore the Doctrine must be true.

V. The Prophecies fulfilled prove the Gospel true.

VI. And the Divine Impress on the whole.

VII. And the sanctifying work of the Spirit wrought by it, in all Nations and Ages, on serious Believers, is a constant Divine attestation.

VIII. And as my Faith hath so sure a Foundation, it confirmeth my Faith and Hope, that it hath been so long and great a work of God by his Word and Spirit on my Soul, to raise it to believe, and love, and desire that Holy state of Perfection and Fruition which I hope for. That which hath made me so much better than I else had been, and turned my Heart and Life, (though imperfectly) to things above the Pleasures of the Flesh, must needs be of God: And God would never send his Grace to work my Heart to Deceit and Lying, and give me such Graces as shall all be frustrate: His Spirit is the Earnest and first Fruits of Glory.

IX. And all the course of Religious and Moral duty which he hath commanded me, and in which he hath employed my life, were never imposed to deceive me: I am sure by Nature and Scripture that it is my Duty to love God and my Neighbour, to desire Perfection, and to serve God, and do good with all my time and power, and to trust God for my reward, believing that all this shall not be in vain; nor that which is best be made my loss. O blessed be God for Commands and Holy Duty: For they are equal to Promises: Who can fear that he shall lose by seeking God?

X. As God hath sealed the Truth of his Word as aforesaid, so he hath by an instituted Office and Ordinance, sealed and delivered to my self, his Covenant with

with the gift of Christ and Life, in Baptism, and the Lord's Supper.

XI. He hath given me such a love to Holy Things and Persons, that I greatly long to see his Church in perfect Light, and Love, and Concord: Oh how sweet would it be to see all men Wise, and Holy, and Joyfully praising God: Every Christian longs for this: And therefore such a state will be.

XII. I have found here the great benefit of the Love and Ministry of Angels, such as is described in *Psal. 91*. They have kept me Night and Day; which confirmeth my hope, that I shall dwell with them; for I love them better than men, because they love and serve God better.

XIII. That low communion which I have here with God by Christ and the Spirit, in his answer to my Prayers, Supports, Comforts, Experiences, tends to more.

XIV. The pleasure which I have by Love in thinking of the happiness of my many, many, many holy departed Friends, and of the Glory of Christ, and the heavenly *Jerusalem*, is sure some hopeful approach towards their state.

XV. When I see the Fire mount upward, and think that Spirits are of a more sublime and excellent Nature than Fire. And when I see that all that is done in this World, is done by Spiritual unseen powers, which move this gross and drossie Matter, it puts me past doubt that my Soul being a Spirit, hath a vast and glorious World of Spirits to ascend to. God hath by Nature put into all things an aggregative uniting inclination. Earth hath no other natural motion. The ascent of Fire tells us its Element is above: And Spirits naturally incline to Spirits, and holy Spirits peculiarly are inclined to the Holy.

An Appendix.

XVI. I am sure, 1. By understanding that I understand, and by willing that I will, &c. I am sure by these Acts that I have the power or faculties to do them. For none doth that which it cannot do. 3. And I know that it is a substance that hath these powers: For nothing can do nothing.

My Soul then being certainly an intellectual, Volitive, Vital substance; 1. I have no reason to think that God who annihilateth not the least Sand, will annihilate so noble a substance.

2. Nor that he will destroy those Powers which are its Essential form, and turn it into some other thing.

3. Nor that such Essential powers shall lie as dead unactive, and so be continued in vain.

4. There remaining therefore nothing uncertain to natural Reason, but the continuance of Individuation to separate Souls. 1. Apparitions, and Witches cases have put that out of doubt, notwithstanding many Fables and Delusions. 2. Christ hath put it more out of doubt. 3. While substance, faculties and acts continue, it is the error of our selfish state in Flesh, which maketh any fear too near a Union which shall end our individuation. The greatest Union will be the greatest Perfection, and no loss to Souls.

XVII. God's wonderful Providences for the Church and single Saints on Earth, are such as tell us of that Love and care, which will bring them afterwards to him.

XVIII. The Nature of God taketh off the terror of my departure much: I am sure I shall die at the will and into the Hand of Infinite Essential Love and Goodness: whose love should draw up my longing Soul.

XIX. I am going to a God whose Mercies have long told me, that he loveth me better than my dear-

est.

est Friend doth, and better than I love my self, and is a far better chooser of my lot.

XX. As he hath absolute right to dispose of his own, so indeed the *fulfilling of his Will*, is the ultimate end of all things, and therefore most desirable in itself And *his will shall be fulfilled on me.*

XXI. I go to a glorified Saviour who came down to fetch me up, and hath conquered and sanctified Death, and made it my Birth-day for Glory, and taketh me for his dear bought own and interest, and is in Glory ready to receive his own.

XXII. I go to that Saviour who on the Cross commended his Spirit into his Fathers Hand, and taught me with dying Stephen to say, *Lord Jesus receive my Spirit.*

XXIII. I go no solitary untrodden way, but follow all the Faithful since the death of *Abel* to this day, (save *Henoah* and *Elias*) who all went by Death into that glorious World where I shall find them.

XXIV. I have so long groaned under a languid Body, and in a blind, distracted, and by Man incurable World, where Satan by Lies, Malice, and Murder reigneth in——alas how many, and specially am so weary of my own darkness and sinful imperfection, that I have great reason to be willing of deliverance.

XXV. I have had so large a share of Mercies in this World already, in time, and manifold comforts from God, that reason commandeth me to rest in God's time for my removal.

XXVI. I shall leave some fruits not useless to serve the Church when I am gone: and if good be done, I have my end.

XXVII. When I am gone, God will raise up and use others to do his appointed work on Earth: And a

Church shall be continued to his praise : And the Spirit in Heaven will rejoice therein.

XXVIII. When I am gone, I shall not wish to be again on Earth.

XXIX. Satan by his temptations and all his instruments would never have done so much as he doth in the World to keep us from Heaven, if there were not a Heaven which Conquerors obtain.

XXX. When darkness and uncertainty of the manner of the action and fruition of separated Souls would daunt me, it is enough to know explicitly so much as is explicitly revealed, and implicitly to trust Christ with all the rest : Our Eyes are in our Head; who knoweth for us? Knowledge of Glory is part of fruition; And therefore we must expect here no more than is suited to a life of Faith.

XXXI. All my part is to do my own duty and then trust God ; obeying his commanding will, and fully and joyfully resting in his disposing and rewarding will. There is no rest for Souls but in the Will of God, and there with full Trust to repose our Souls in Life and at Death, is the only way of a safe and comfortable departure.

XXXII. The glorious Marriage day of the Lamb cannot now be far off, when the number of the Elect shall be compleat, and Christ will come with his glorious Angels, and will be glorified in his Saints, and admired in all Believers, and there shall be a New Heaven, and a New Earth wherein dwelleth Righteousness, and that Kingdom shall come, where that which God hath prepared for them that love him, Eye hath not seen, Ear hath not heard, nor hath it entered into the Heart of Man to have a formal, full conception of it.

Come Lord Jesus ; come quickly, *Amen.*

Fear

Fear not then, O my Soul, to lay down this Flesh: Mercy hath kept it up for my preparing work; but, O what a burdensom and chargeable a Companion hath it been! Is it better than the dwelling place of perfect Spirits? O what are my groans and all my cold and faint Petitions, and my dull Thanksgiving, to their harmonious joyful Praise? If a Day in God's Court be better than a Thousand, what is a Day, yea, what is *Everlastingness* in the heavenly Society and Work; O how hateful a thing is *darkness* and *unbelief*, when the remnants of them thus stop poor Souls in their ascent: And make us half unwilling to go home? What! unwilling to be with my glorified Lord? Unwilling to be with Saints and Angels, who are all Life, & Light, and Love? Unwilling to see the Glory of *Jehovah*? O foolish sinful Soul! Hath Christ done so much to purchase the heavenly Glory for thee, and now art thou unwilling to go into the possession of it? Hast thou been seeking, and praying, and labouring, and suffering so many Years, for that which now thou seemest scarce willing to obtain? Dost thou not judge thy self unworthy of Eternal Life, when thou no more desirest to enjoy it? All this is long of thy too much adherence unto SELF and SENSE: Thou art still desiring sensitive satisfaction, and not content to know thy part, wouldst know that for *thy self*, which Christ knoweth for thee: As if thou couldst better trust thy self than him? Fear not, weak Soul, it is our Father's good pleasure to give thee the Kingdom: Trust infinite *Power*, *Wisdom*, and *Love*: Trust that faithful gracious Saviour who hath so wonderfully merited to be trusted: Trust that promise which never deceived any one? and which is confirmed

firmed by so many Miracles, and by the Oath, and by the Spirit of God. Whenever thou departest from this house of Flesh, the Arms of Mercy are open to embrace thee, yea, Essential transcendent Love is ready to receive thee: The Spirit of Love hath sealed thee to that blessed state? Christ will present thee justified and accepted. Most of my old holy familiar Friends are gone before me, and all the rest that died since the World began. And the few imperfect ones left behind, are hastening after them apace, and if I go before will quickly overtake me: Though they weep as if it were for a long separation, it is their great mistake: The gate of Death stands all Day open, and my sorrowful Friends are quickly following me, as I am now following those for whom I sorrowed. O pity them who are left a while under the temptations, dangers and fears which have so long been thy own affliction? But be not afraid of the Day of thy deliverance, and the bosom of everlasting Love, and the Society of the wise, and just, and holy, and of the end of all thy troubles, and the entrance into the Joy of thy Lord, and the place and state of all thy hope. O say, not notionally only as from argumentative conviction, but confidently and with glad desire and hope **TO DEPART AND BE WITH CHRIST, IS FAR BETTER** than to be here.

But, O my God, I have much more hope in speaking to thee, than to my self. Long may I plead with this dark and dull, yet fearful Soul, before I can plead it into joyful hope and heavenly desires; unless thou shine on it with the light of thy Countenance, and Thou whom my Soul must *Trust and Love*, wilt give me Faith and Love themselves. I thank Thee for convincing Arguments: But had this been all the strength

of my Faith and Hope, the tempter might have proved too subtle for me in dispute. I thank thee that some experience tells me, that a holy Appetite to heavenly Work, and a love to the heavenly Company and State, doth more to make me willing to die, and think with Pleasure of my change, than ever bare Arguments would have done. O send down the streams of thy love into my Soul, and that will powerfully draw it up by longings for the near and full fruition. O give me more of the divine and heavenly Nature, and it will be natural and easie to me to desire to be with Thee! Send more of the heavenly Joys into this Soul, and it will long for Heaven, the place of Joy. I must not hope on Earth for any such acquaintance with the World above, as is proper to the enjoying state. But if the Sun can send its illuminating, warming Rays, to such a World as this, according to the various disposition of Recipients; doubtless Thou hast thy effectual, though unsearchable, ways, of illuminating, sanctifying, and attractive influence on Souls. And one such Beam of thy pleased Face, one Taste of thy complacential Love, will kindle my love and draw up my desires, and make my pains and sickness tolerable; I shall then put off this cloathing with the less reluctancy, and willingly leave my Flesh to the Dust, and sing my *Nunc dimittis*, when I have thus seen and tasted thy Salvation. O my God, Let not thy strengthening comforting grace now forsake me, lest it should overwhelm me with the fears of being finally forsaken. Dwell in me as the God of Love and Joy, that I may long to dwell in Love and Joy with Thee for ever. As Grace abounded where sin abounded, let thy strengthening and comforting Mercy abound, when weakness increaseth, and my necessities abound. My Flesh and my Heart

Heart faileth, but Thou art the strength of my Heart and my Portion for ever. This short life is almost at an end: But thy loving kindness is better than life: I know not with what pains thou wilt further trie me: But if I love Thee, thou hast promised that all things shall work together for my good. The World that I am going to by Death is not apparent to my sight. But my life is hid with Christ in God; and because he liveth we shall live; and we shall be with him where he is; and when he appeareth we shall appear with him in Glory; and shall enter into our Masters joy, and be for ever with the Lord, *Amen.*

What sensible manifestation of his Kingdom, Christ gave in his Transfiguration.

§ 1. Our Lord who brought Life and Immortality to Light, well knew the difficulty of believing so great things unseen: And therefore it pleased him to give men some sensible helps by demonstration. In *Mat. 16. & 17. 1. 2. &c. Mark 9. 1. Luk. 9. 28.* he promised some of his Disciples a sight of his Kingdom, *coming in power*; or such a glimpse as *Moses* had of the Backparts of God's Glory: This he performed first in his Transfiguration, as afterward in his Resurrection, Ascension, and sending the holy Ghost to enable them with power, to preach and work Miracles, and convert the Nations.

§ 2. By the Kingdom of God, is meant God's Government of his Holy ones by a heavenly communication

tion of Life, Light and Love initially on Earth, by Grace, and perfectly in Heaven by Glory. A special Theocracy.

§ 3. For the understanding of this we must know, that when God had made Man good, in his Image, he conversed with him in a heavenly manner, either immediately, or by an Angel speaking to him, and telling him his will. But Man being made a free self-determining Agent, he was left to choose whom he would follow: And hearkening unto Satan, and turning from God, he became a Slave of Satan, and gave him advantage to be his deceiving Ruler. Not that Man's rebellion nullified God's Power, or disposing Government, or took Man from under Obligation to Obedience: But that forsaking God he was much, though not wholly forsaken by his special fatherly approving Government, and left to Satan and his own will: But the eternal Word interposing for Man's Reprival and Redemption, undertook to break the Serpent's Head, and to conquer and cast out him that had deceived and captivated Man: And choosing out a special Seed he made them a peculiar People, and set up a heavenly Prophetical Government over them, himself by heavenly Revelation making their Laws, and choosing their chief Governours under him, from time to time, and would not leave it to blind and sinful Man to make Laws or choose Princes for themselves, but would keep them in a special dependance upon Heaven. But the carnal *Israelites* having provoked God by odious Idolatry to deny them much of the benefit of Government (save when they repented and cryed to him for help) they thought to amend this by choosing a King like other Nations, and ending their dependance on heavenly Revelation and choice for Government: And so

Theo-

Theocracy was turned into a more humane Regiment, and God more cast off: Though yet he would not quite forsake them. And the rest of the World was yet more left under the power of Satan and their own corrupted mind and will. So that Satan hath both an internal Kingdom in wicked Souls, and a visible Political Government of the wicked Kingdoms of the World, ruling them by men that are ruled by him. And as Christ came to cast him out of mens Hearts by his sanctifying conquering Spirit, so also to cast him out of the Political Government of the Kingdom of the World, and to bring them under the Laws, and Officers, and Spirit of Christ, and rule them by heavenly Power and Love in his own Kingdoms, that he may bring them to Perfection in one Celestial Kingdom at last. And in this sense we pray, *Thy Kingdom come.*

§ 4. To make men believe that he is the heavenly King sent from God to cast down Satans Kingdom, was the great business of the preaching of the Gospel. This he would demonstrate, as by all his Miracles which shewed him to have the Victory of Devils, and to be the Lord of Life, so also by *visible Apparition in Glory*. And as it is said, *1 Joh. 5. 7, 8.* that there are three Witnesses in Heaven, and three on Earth, so here Christ would have three heavenly, and three earthly Witnesses of his Transfiguration. From Heaven he had the Witness, *1. Of a Voice proclaiming, This is my beloved Son, in whom I am well pleased, hear him.* *2. Of Moses the chief Lawgiver.* *3. And of Elias the chief Prophet;* to tell us that the Law and the Prophets are his prognosticating Witnesses: But [*Hear him*] notifieth to us, that Christ and his Gospel are to be heard above the Law and the Prophets, and to teach

is more than they could teach us: The Law was given by *Moses*, (with its types and shadows,) but Grace and Truth (the substance so typified) are by *Jesus Christ*.

§ 5. Light and Glory are often of the same signification. Christ was transfigured into a lucid glorious appearance of Body. He tells us by this, that he would have us have some sort of Idea of his Kingdom; fetcht from sense, many Apparitions of Angels have been in lights. Christ appeared to *Saul* in a visible light, *Act. 9*. So did he to *John*, *Rev. 1*, &c. God and the Lamb are the Light of the New *Jerusalem*. It is an inheritance of the Saints in Light.

Some seem to me to think too basely of Sense, and too far to separate it from Intellectual Spirits both as to Power, Act, and Object. And all because they find it in lower Creatures. They might accordingly deny substantiality to Spirits, because Brutes are substances. The higher have all the Perfections of the lower, either formally or eminently. It is not a Spirit's Perfection to be insensible, or to have nothing to do with sensible things, but to be eminently sensible, and to be Superior Agents on lower sensibles. GOD IS LOVE. And LOVE is Complacency: And a high degree of Complacency is Delight or Joy. So that God is Essential Infinite Joy. But without that drossie quality which is proper to Souls in Flesh, and all that imperfection which belongs to Creatures. Can we tell what it is to enter into our Masters Joy, or joyfully to love and praise him, without any sense? I rather think that a vigorous Youth maketh men capable of more delight than decrepit, languid, painful Age and Sickness. So Heaven shall by perfecting our Natures, make them capable of unconceivably more joy than any on Earth is capable of.

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And as we shall have Sense in Exaltation as to power and act, so we shall have sensible Objects. God himself delighteth in all his works, and so shall we: we must not on pretence of taking the heavenly *Jerusalem* to be mostly Spiritual, deprive our selves of all the sensible Ideas of it which God's description offereth to us. Light is sensible: Christ glorified there is sensible: *Moses* and *Elias* were sensible to *Peter*, *James*, and *John*. *Lazarus* and *Abraham* were sensible to the Man in Hell. *Luke* 26. *Stephen* saw Heaven open and Christ sitting at the right Hand of God. And all Eyes shall see him at his glorious return. Heavenly Glory is not enjoyed only by meer THINKING and knowing, nor as in a Dream but by the most eminent Intellectual sensation exalted and invigorated.

§ 6. Say not then, O my Soul that this Kingdom of Glory is so far above thee, that thou canst have no Idea of it: Think not that it is therefore unmeet for thy desiring and joyful hopes, because thou canst not know what it is. Hast thou no conception of the difference between Light and Darkness? If thou hadst been but one Year kept in absolute darkness, wouldst thou have no desiring thoughts of light? The Blind think themselves half dead, while they are alive. Indeed the Faculty and Object must be suitable: Light may be too great for our weak Eyes, as heat may be torment in an unsuitable degree: but when our Souls are perfected, they will be suitable Recipients of a more glorious Light than we can here endure: *Moses* is not there covered in a cleft of the Rock, because he could see but as the back parts of God's Glory. We must see here but as in a Glass: but there as Face to Face. Though these Organical Eyes as Spectacles shall be laid by, we shall have *Media* more perfect suitable to our perfect state.

And

And as I can think of Heaven as a Region of glorious Light, so can I think of it as a place and state of Life and Love. I know somewhat of the difference of Life and Death, and that a living Dog is better than a dead Lyon. And I have felt what it is to love my Friends, and thence to desire their near communion as my delight. And can I then have no Idea of that World, where Life, Light and Joyful Love are the very Element of Souls, as Water is to the Fishes.

And as I can have some Idea of that state in general, so may I of the state of the perfected Spirits of the Just which are there. They are con-natural to their proper Element. They are Essential created Life, Light, and Love. And they want not substance to be the Basis of those formal Powers, nor Objects on which to exercise them. Think not then that Heaven is so far unconceivable as not by any Idea to be thought of: If we have no Conception of it, we can have no desires of it, and no delightful hope. What can we conceive of more certainly, than of Life, and Light, and Love; of a Region, and of Persons essentiated of these? Do we not know what Knowledge is? and see what Light is? and feel what Life and Love are?

But it's true that our Conceptions hereof are lamentably imperfect; and so they must be till Possession, Fruition, and Exercise perfect them. Who knoweth what Light or Sight is, but by Seeing; or what Knowledge is but by knowing? Or what Love, and Joy are but by loving and rejoicing? And who knows what Perfect Sight, Knowledge, Love, and Joy are, but by perfect Seeing, Knowing, Loving, and Rejoicing? No Man by an intuitive or immediate perception: But some abstractive Conceptions of it we may have by reasoning deduction, from that poor Degree

which we here in the Kingdom of Grace possess.

Can I perceive substantiality in the dark terrene appearances, which are but mutable lifeless matter agitated and used by invisible Powers, and shall I think of those unseen powerful substances as if they were less substantial for being Spiritual, or were not Objects for a knowing Thought. Are the Stars which I see less substantial than a Carcass in a darksome Grave? The Lord that appeared in shining Glory, hath Members in their measure like himself; and hath promised that we shall shine as Stars in the Kingdom of his Father: If some degree of this be here performed in them who are called the *Children of Light*, and the *Lights of the World*, how much more will they shine in the World of Light. They that call Light a quality or an Act, must confess it hath a substance whose quality or act it is. Alas, what a deceived thing is a sensual Unbeliever; who spendeth his Life in the pursuit of fugitive shadows, and walketh in a vain shew, and thinks of Spiritual glorious substances, as if they were the nothings or delusions of a Dream?

§ 6. Christ, *Moses* and *Eliaz* here visibly appeared as three distinct individual Persons: This tells us that it is a false conceit that Death ceaseth Individuation and turneth all Souls into one: (of which before.) Perfect indivisible infinite Unity is proper to God: From this *One* is *multiplicity*. Reason forbids us when we see the numberless individuals in this World, and see also the numerous Stars above, to imagine that all the Worlds above us have so much of Divine Perfection, as to be but one undivided substance and to have no multiplicity of Inhabitants. Yea, some of those *Sadducees* hold that the Stars are Worlds inhabited as the Earth is. And why

Why, then should they think whither soever Souls go, that they cease their individuation) When they go among individuals? But Christ hath confuted them even to Sense. *Moses is Moses still, and Elias is Elias still*: And all our Friends that are gone to Christ, are the same still that they were, and may be called by the same Names. *Abraham, Isaac, and Jacob* are the same in Heaven; and *Lazarus* was *Lazarus* in *Abraham's* bosom. When we lay by Flesh, and are unclothed, we put not off our personality: Every one shall receive his own reward, according to what he hath done in the Body; when every one must give account of his own works and talents.

Why then may I not with distinct conceptions and joyful desires look after the Souls of my departed Friends, that are now in the Celestial Kingdom? Though malignity hath scorned me for naming some few in my *Saints Rest*, being such as the Despisers hated; yet I forbear not on such accounts to Solace my self by naming more, but because they are more than it's fit to number. In all places where I have lived, how many excellent Souls (though here they were not perfect) are gone to Christ? How sweet is the remembrance of the communion which I had with many of them in *Shrewsbury* and other parts of *Shropshire*? Of many at *Dudley* and the adjoining parts: Of Multitudes at *Kidderminster*, *Bewdley*, and other parts of *Worcestershire*: Of abundance at *Copentrey*, and other parts of *Warwickshire*: And of many where I have sojourned in other parts of the Land: And above all in *London*, and the adjoining parts. As Mr. How hath elegantly expressed in his excellent Character of my excellent and dear Friend Mr. *Richard Radclough*: What a Multitude of Blessed Souls will arise at the last Day out of *London*?

which we here in the Kingdom of Grace possess.

Can I perceive substantiality in the dark terrene appearances, which are but mutable lifeless matter agitated and used by invisible Powers, and shall I think of those unseen powerful substances as if they were less substantial for being Spiritual, or were not Objects for a knowing Thought. Are the Stars which I see less substantial than a Carcass in a darksome Grave? The Lord that appeared in shining Glory, hath Members in their measure like himself; and hath promised that we shall shine as Stars in the Kingdom of his Father: If some degree of this be here performed in them who are called the *Children of Light*, and the *Lights of the World*, how much more will they shine in the World of Light. They that call Light a quality or an Act, must confess it hath a substance whose quality or act it is. Alas, what a deceived thing is a sensual Unbeliever; who spendeth his Life in the pursuit of fugitive shadows, and walketh in a vain shew, and thinks of Spiritual glorious substances, as if they were the nothings or delusions of a Dream?

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and this Earth is as it were hallowed with the Dust and Relicks of, so many blessed Souls. But it's Heaven that is spangled with these Spiritual Stars: The place honoured with them, and they with it, and all by Christ. We are like Infants, or Lambs, or other young ones, that cry for their Dams, if they be but out of sight; though they are never so near, if they see them not, they cry as if they were not, or had forsaken them. As Christ told his Disciples, that it was needful for them that he departed from them, and yet their Hearts for this were sorrowful, till the Holy Ghost came upon them, as better than Christ's fleshly presence, to prepare them joyfully to follow him; so we think of our Friends as almost lost to us by separation, till the heavenly Spirit tell us where they are, and prepare us to desire to be with them.

§ 6. *Elias* hath a Body now in Heaven; and so hath *Henoch*: But can we think that only two or three that are there with Christ do so much differ from all the rest, as to have Bodies when the rest have none? Is there such a dissimilitude of Saints in Heaven? What are two or three in such a Society? Doubtless their Bodies are not corruptible Flesh and Blood, but such Spiritual Bodies as all Saints shall have at the Resurrection. But are they in Heaven such visible and shaped Bodies as they appeared on the Mount? The same difficulty poseth us about the risen Body of Christ: He would not have *Mary* touch him because he had not yet ascended to his Father: He could appear and vanish from their sight at his pleasure: And yet *Thomas* handled him, and felt that he had Flesh and Bones: That Body of Flesh ascended visibly up toward Heaven: And yet it is not Flesh and Blood in Heaven, but a Spiritual Body: For it is not worse than he will make his

his Members. What shall we say to these things? We must say, That we are not capable of knowing them, but have Reason to be thankful that we may know so much, more necessary for us: But yet it seemeth probable that the Bodies of Christ, and *Henech*, and *Elias* were changeable according to the Region in which they were to be: Christ could take up a Body of Flesh and Blood, and immediately change that state of it into a pure incorruptible Spiritual Body, as it entered into the incorruptible Spiritual Region: And so God did by *Henech* and *Elias*: As *Paul* saith, that we shall not all die (those that live till Christ's appearing) but we shall all be changed. And yet if *Elias* have business on the Mount, he can put on the cloathing of a grosser Body to be so seen of men, and can lay it by or return to his more invisible Spiritual State when he returneth to the place from whence he came. And no wonder, when Angels (and the Ancients say, Christ before his Incarnation) assumed Bodies suitable to their several businesses on Earth; yea, such as could eat and drink with men; when yet they dwelt not in Heaven so coarsely clothed.

§ 7. But how came *Moses* to have a Body on the Mount, who is said to have been buried, and therefore took none with him into Heaven? We must still remember that we enquire of things above our certain knowledge: But in humble conjecture we may say, That it's no more impossible for *Moses* to assume such a Body as he appeared in on the Mount, for that occasion, than for Angels to appear in humane shapes; and departed Souls too, as many Apparitions have told men. And if bad Souls can do it, why not good ones when God will have it? The Tradition seemeth but a Jewish Dream, that God kept the Body of *Moses* uncorrupted in the Grave; and that this was it that the Devil is said to strive for against *Michael*,

Isaiah, that the Body might be corrupted. (And say others, that at this Transfiguration it rose again.) There need no such conceits to our satisfaction. The Soul of *Moses* could assume a Body.

§ 8. But still the dissimilitude of *Henoah* and *Elias*, from all the Saints in Heaven, is an unresolved difficulty. If we knew that God would have it so, it might satisfy us. But there is a symmetry in the Body of Christ. And it's like that the same Region hath Inhabitants of the same Nature. What shall we think then? That *Henoah* and *Elias*, at their entrance into those Regions laid by their Bodies, and became such as *Abraham*, and other holy Souls? Why are they taken up to be so laid by? (The corruptibility no doubt they did lay by.) God knoweth: but its much unknown to us. Or shall we think as all those Fathers cited by *Faustus Regius*, and as Dr. *More*, and some of late, that all Spirits are Souls, and animate some Bodies; and so that all in Heaven have some Bodies: If so, what Bodies are they? And how differ they from the Resurrection state? As the Soul here operateth in and by the *Ignis* Spirits in our Bodies, it may be so lodged in these as to take some of them with it at Death, as the life of a dying Plant, yet dieth not in the Seed. And a Man may be said to go unclothed to Bed, though he put not off his Shift or nearest Garment, and to be clothed again when he puts on the rest: And at the Resurrection, as there will be a New Heaven and Earth, so Spirits now in Heaven may have much more delightful business on the New and Righteous Earth, than now they have, and therefore may have use for an additional Body, as much differing from what they have now in Heaven, as the New Earth, and their employment there require; and as the Seed doth differ from the Plant. And Spirits being commu-

nicaive will be more happy by more communication. As God delighteth to do good to all his works, so the Souls now confined to Heaven, will delight to be employed in doing good to the New Earth, and to animate the Bodies suited to such work. Though now they have use for no other than such Spiritual lucid Receptacles as are fit for the Regions where they dwell. And it will be no debasement or dejection for a Spirit now in Heaven to animate a Body at the Resurrection fit for the New Earth; no more than it was to Angels to speak to *Adam*, and to *Moses*, to *Abraham*, *Jacob*, *Manoah*, and others; or then it is to the Sun to enlighten and enliven things on Earth.

It is a foolish thing to think as some do, that departed Souls will be as *Gormam*, and unactive, as in Apopleck or Sleeping Persons, for want of Organized Bodies to act in. Spirits are Essentially Active, Intellective, and Volitive. And will God continue such Essential Powers in vain? *Moses* and *Elias* wanted not Bodies: And those in Heaven can praise *Yehovah* and the Lamb with holy concordant Love and Joy, whether in any sort of ethereal Bodies or without, we shall shortly know.

§ 8. It is said that *Moses* and *Elias* talked with Christ: This sheweth that Christ hath familiar communion with the Blessed. He that would come into Flesh on Earth, and live with Man in an humbled state, and refused not familiar converse with poor men and women, and would eat and drink with Publicans and Sinners, will not refuse everlasting near familiarity with the glorified: If the Church be his dearly beloved Spouse, and as it were one with him, as his Body, surely he will be no stranger to the least and lowest Member of it.

§ 9. But what was it that they talkt about? *Luk* 9. 31. saith, They appeared in Glory, and spake of his

decease which he should accomplish at *Jerusalem*. This was not to make it known to Christ, who came into the World to die for sin: What then was it for? Did Christ tell them of it, as not knowing it before? That is not likely neither. Did he need their comfort, as Angels in his trials ministered to him and strengthened him? The particular uses of this speech we know not. But in general we know it was somewhat preparatory to his great Sufferings and Death.

And must Christ's Sufferings and Death have such preparation, and must not mine have much premeditation, and do I not need the consolatory messages of God? Carnal men would rather have chosen pleasant discourse, than the talk of Sufferings and Death. But that which must be undergone, and requireth greatest strength, must be forethought of, and requireth the most preparing Thoughts. It's worse than madness to be surprized with Sufferings and Death, before it's seriously forethought of? So sharp a trial and so great a change, require the greatest preparation. He that can refuse to suffer and die, may refuse to talk or think of it. If Christ must have men from Heaven to talk with him of his Cross, what cause have we to study the Cross? Even all our lives to foresee it, and by obedient consent to submit unto it, and take it up to follow Christ, and even to determine with *Paul* to know nothing in the World but Christ and him Crucified, that is, to take this for the only needful and excellent Learning: But, alas, how senselessly is Death and Suffering talkt of till it comes! We are to learn how to suffer when suffering is upon us; and to learn how to die till Nature or the Physician pass the sentence of Death on us at hand. And it is God's Mercy to some of us to make our sufferings long, that we may have

a competent time of learning. As we learn to write by writing, and to discourse by discoursing, and every Art and Trade by practice; even so by suffering we learn to suffer. And the Lesson is very hard: Malefactors suffer without Learning, whether they will or nor, but to suffer Obediently with Child-like affections is the Lesson to be learnt. Little, too little do many honest Christians think how much of their most excellent Obedience consisteth in Child-like holy Suffering. Therefore they little expect it, and provide for it. And then they are overwhelmed with the unexpected surprisal when it comes. Even in the sufferings which men bring on the Faithful for Righteousness sake, how many shrink and shift off their duty, or venture on forbidden things for safety, because they were not prepared for it. The loss of goods or imprisonment and want, seem to many almost unsufferable trials: But I can tell such by some experience, that bodily pain and torment is a far greater trial, which none of them is secured from; and requireth greater strength of Faith, obediently to accept it at the Hand of God. And others can tell them, that the violence of temptations, and the scourgings of God on a wounded Conscience, and troubled Soul, are yet far harder than all these. And these are the saddest because they make the mind unfit at present to improve them, and to refer them to Holy Ends and Uses. Christ in all his Agony, and even when he cried out on the Cross, *My God, my God, why hast thou forsaken me*, had his Intellectuals free and perfect, to know the Nature, the Reason, the Uses and end of all his Sufferings: But so have not many poor distressed, troubled, distracted Souls. O how great a part of Christianity is it, to understand and rightly bear the Cross? Most of our care is how to escape

escape it, or to be delivered from it, rather than how obediently to bear it.

§ 10. Experience of a suffering painful state, is a great help to our understanding of the Gospel: It taketh off from us the scandal of Christ's Cross, and helpeth me to perceive the great use and reasons of it, when I am under sufferings. What need have I of such an example as Christ? All the parts of his suffering are as useful to teach me how to suffer as the Ten Commandments to teach me what to do. That he was put to fly from proud domineering Pharisees, sullen Teachers and worldly Rulers, and to converse most with the Poor in Wildernesses or obscure remote places? That he was hated and persecuted for doing good, and accounted a Sinner for neglecting men's Ceremonies, and Traditions: That he was hardly believed even by them that saw his Miracles: And his own Disciples were so slow in learning; and that in his suffering they all forsook him and fled, and condemned him with Oaths and Curses: All these are instructing Instances; That Christ's natural (though sinless) aversion to Death and Suffering, and his fear, should be so powerful, and the sense of God's punishing Justice so terrible, as to make his Soul sorrowful even to the Death, and cast him into an Agony, where he sweate Water and Blood, and to pray thrice that the bitter Cup if possible might pass from him, which he came into the World to drink; all these also are teaching parts of the Sufferings of Christ; That Rulers, and Priests, and Souldiers, and the Rabble should agree to Scorn him, Clothe him in derision, Spit on him, Buffer him, Scourge him, make him their Jest that came to save them; that they should make a Sinner of him that never sinned, but came to destroy it and save

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men from it; yea, to make him no less than a Deceiver, a Blasphemer, and an usurping Rebel against Caesar, and write this last as his Accusation on his Cross, thinking to leave his Innocency no Vindication or Defence; for the Lord and Saviour of the World to undergo all this, is very instructing to a suffering Believer. That he should, as such a Malefactor, be reviled on a Cross, and numbred with Transgressours, and his side be pierced, and be there cry out to his Father as forsaken by him: That thus dying he was buried, and his Soul went to the place of separated Souls, and yet in to Paradise; they are excellent Lessons which may be learnt from all this.

I am not to suffer for others, nor to make God's Justice a satisfying Sacrifice for sin, as Christ did: But I must suffer God's Fatherly Corrections, and the chastigation of paternal healing Justice: I must be saved as by Fire, and pass through this Purgatory that I may be refined: I must suffer from Christ and for Christ; for my sin, and also for Righteousness sake: And I must with a filial Justification of God's Holiness and chastening Justice, bear his indignation because I have sinned against him: I am predestinated to be conformed to Christ's Image, in suffering and in sanctity, *Rom. 8. 30. &c.* Yea, I must count all things loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I must not refuse to suffer the loss of all things, and count them Dung, that I may win him, and be found in him: — and not only know the power of his Resurrection, but also the fellowship of his Sufferings, and be made conformable to his Death, *Phil. 3. 8, 9, 10.* Paul rejoiced in such infirmities, and in his Sufferings for the Church, filling up that which was behind of the afflictions of Christ in his Flesh, *Col. 1.*

24. Peter bids us Rejoice in as much as we are partakers of Christ's Sufferings, that when his Glory shall be revealed, we may be glad also with exceeding Joy. 1 Pet. 4. 13. If we suffer with him, that we may also be glorified with him: Rom. 8. 17. It is a great gift to suffer for his sake, Phil. 1. 29. It is for the Kingdom of God that such suffer, 2 Thess. 1. 5. It is happiness and joy to suffer for Righteousness sake, for well doing. 1 Pet. 2. 10. & 3. 14, 17. & 4. 15, 16, 19. Mat. 5. 10, 11. It is the sufferings of Christ that abound in such that their consolations may abound, 2 Cor. 1. 5.

But, alas, I suffer much more for my own sin, than for Christ and Righteousness. But even this also by the Cross of Christ is sanctified, and made a great remedy against my Sin: As Christ suffered for our sins, and yet merited by his Suffering; so if we accept the castigatory punishment, and Exercise Repentance, and Mortification in our suffering, and an obedient submission to the Rod, God will take this as acceptable Service, and bless it to our further good.

§ 11. But how is it that Christ is said, to learn obedience by the things that he suffered, and so to be made perfect? Heb. 5. 8, 9. was he unlearned and imperfect before? He had no culpable imperfection. But his satisfactory mediation was imperfect till it was all performed: It was not perfectly done, and when it was done he thereby was constitutively made a perfect Mediator: as he said upon the Cross, *It is finished*: And as his humane Nature received additional acts of knowledge, as he grew up and conversed with more Objects, and so is said to increase in Wisdom (as Adam knew the Creatures when he saw them;) so he had a new acquaintance with Obedient suffering, when he was under the experience of it; and is said to learn it, in that he now exercised it.

And

And should not my suffering be God's School; should I not learn obedience by it? Surely, as it smartly tells me of the evil of former disobedience, so it calls me to remember in whose hands I am, and with whom I have to do, and what is my duty in such a state? God can do no wrong to his own: He will do nothing finally hurtful to his Children. In all our afflictions he is said to be afflicted, to signify that he afflicts not willingly, or without our provocation: Justice is good, and holiness is good; and it's good for us to repent and be weaned from the Flesh and World: And all good must be loved, and the means as such: Sharp Heart-breaking Sermons are displeasing to Nature; and yet to be loved for their use. And afflictions are God's powerful Sermons: The proud and hardened are forced to hear them, who scorn and persecute Preachers for speaking the same things: And shall Believers under sufferings be unttaught. Words are but Words, but stripes go by forcible sense unto the Heart: Obedient submission to the greatest pains, is a serious acknowledgement of God's Dominion, and of his Wisdom and Love, and the certain hopes of a better life. Impatience hath in it somewhat of Atheism, or Blasphemy; God is not duely acknowledged and honoured. Job's Wife would have had him thus purposely provoke God, to end his misery by Death: As if she had said, *Speak no more well of him, by whom thou sufferest so much, nor honour a God that will not help thee.* But Patience saith, *Mic. 7. 7. I will look unto the Lord; I will wait for the God of my Salvation: my God will hear me.*

Impatience sheweth a misunderstanding of God's dealing with the afflicted; but patience yieldeth, because it understandeth whence all comes, and what will

will be the fruit and end. A Man that is let Blood for his life, is not impatient with the Chyrurgion; but a Beast will strive, and a Swine or Child will cry.

Our burdens are heavy enough of themselves: Impatience maketh them heavier, and is more painful than the thing which we suffer. Some have gone mad with crosses which oft to another would have been light. Patience is our cordial and repentance: yea, the Health of the Soul by which it is able to bear its infirmities. In our patience we possess our Souls, *Lu. 21. 19.* whatever else we lose we lose not our selves. He that keepeth his Faith, and Hope, and Love by patience keepeth his Soul. But the impatient lose themselves; as if their other losses were not enough. A poor Man singeth that gets his living only by his Day-labour: When a Lord or Knight would be tormented with sorrow, if he were reduced to his degree. Striving under our yoke and burden maketh it Gall the more: And we cannot so hopefully or comfortably pray for deliverance from the pain which we make our selves, as from that which God layeth on us: Though also these, we must pray for the Grace that must save us from our own impatience.

Patience preventeth many sins; which impatience causeth: Hard thoughts of God, if not hard and unfeeling Words; *Job* sinned not nor charged God foolishly: Impatience tempteth men to think that Piety and Prayer are in vain, and to condemn the Generation of the Just, and to leave off Duty, and say, Why should I wait on God any longer; yea, and to venture on false and sinful means, in hopes of deliverance and ease.

Were it to men, we have much to alloy our impatience: But against God impatience hath no justification.

cuse. Infinite Power, Wisdom, and Goodness, can do nothing that deserveth blame: We have God's Promise that *All things* shall work together for our good: And is he not to be trusted? Or is the means of our good to be accused?

Impatience, is unseemly for them that believe that heavenly Rest and Glory are at hand; where all their pains and sorrows will end. Were a Man on the Rack, and were sure to have all that he desired after it, he would the more easily endure it. Why else did the Martyrs so patiently suffer? It's incongruous to complain of any thing that brings a Man to Heaven.

Christ was himself Innocent, and yet accused: not God for his sufferings. But we suffer justly for our faults; and it's so much less than they deserve, that the sins which we suffer most for are said to be forgiven us, in that the everlasting punishment is forgiven: Should we so often sinfully please the Flesh, and yet must it not smart? Shall we so often grieve the Spirit of God, and not be grieved? Shall we lose our time, neglect our duty, forget our home, fall in love with the World, and yield to temptations, and defile our Souls with filth and vanity, and must not correction tell us of our sinful folly? If we suffer for our faults and bear it patiently, it is not thanks worthy, 1 Pet. 2. 20.

Our merciful Father, doth use to shame us for our impatience, by the blessed end of our Afflictions. The End that God made with Job shewed the reasonableness of his Patience. When our afflictions are over, do not all Believers see cause of thankfulness for them, and say, *It is good for me that I was afflicted*? The pain is past, and the benefit remaineth. And if all that's past was Mercy to us, why should we much fear that which

which is to come. Heaven will end all, and flame in patience for ever.

Our patience is much of our perseverance: What a deal of labour do these impatient men lose, that learn and pray, and are somewhat Religious, and have not patience at the last assault to bear the trial, but fail when they seemed to be near the Crown?

Hold out thou poor desponding Soul: Lift up the Hands which hang down, and the feeble Knees, and run with patience the Race which is set before thee, looking to Jesus who for the joy that was set before him, endured the Cross. God will not deceive thy hopes! Sin hath brought pain and death on Man; but Christ hath sanctified it, and is the Lord of Life. Yet a little while, and the heavenly Possession shall turn thy sorrows into everlasting Joy, and thy moans and groans into thanks and praise, and there shall be no more sickness, pains or death. O foolish unbelieving Hearts that cry out of suffering, and fear deliverance; that would fain be free from all affliction, and yet fly from the only state of freedom: That are impatient under their calamity, and yet afraid of passing to the only rest.

§ 12. But it is neither Pain alone, nor Death alone that will sufficiently try our strength and exercise our Faith and Patience. It must be *Great Pain* (and often *Long*) in order to a certain or expected Death. These two conjunct were the Case of Christ. The torment of his Agony, Scourging, Crucifying, Piercing and Desolation, and the certainty of Death that followed. *Great pain* with hopes of recovery and ease, may be born even by a worldly Man: Because there is still the worldly hope of better; and so there is no denial of *Any* while Life it self is not denied: We must re-

cive the Sentence of Death in our selves, if we will find that we trust in God alone, and trust him as one that raiseth the Dead, that is, for another and better life.

As long as a Man hath any hope of life and ease, a Man's Faith is not tried to the uttermost, by actual forsaking all. And yet an easy Death alone, doth not fully try a Man: For they that know that all must die, may submit to this, who cannot bear long pains before it. But great and long pains, and the Sentence of Death together are the trial.

And if God will so try me, why should I repine? Flesh will groan, but the Mind may obediently submit. It is but Flesh: that Flesh that hath tempted and imprisoned my Soul. I have too much loved it, and am too loth to leave it? And is it not Mercy from God to make me weary of it? God is engaged against Idols that is, all that is loved and pleased before him: and if any thing, that's likeliest to be this Flesh, its corruptibility tells us that both its pleasure and its pain will be but short. Long pain is usually tolerable: And intolerable pain will conquer Nature and not be long. The Grace of Christ is sufficient for us, and his strength is manifested in our weakness, when he will not take the Thorn out of our Flesh, though as Christ and Paul did, we pray thrice or oftner,

And to be impatient with Death is to repine that we are born Mortal men; and to fly from Heaven and all true Hopes, and all the Felicity purchased by Christ? And is this renouncing the World, and trusting Christ for Life everlasting? And why fear we that which endeth all our pains and fears? A true Believer never suffereth so much, but his Mercies are far more and greater than his sufferings. His Soul is united to Christ: His hopes of Heaven have a sure Foundation. He is sealed up to
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Glory: Rest and Joy are near at hand. And former Mercies should not be forgotten: And should not such men patiently endure? O what a shameful contradiction is it, to choose Heaven as our only Portion, to believe in Christ for it, and to seek it as the business of all our lives, and yet to be loth to die, that we may obtain it, and to fly with fear from that which we so seek and hope for? What a contradiction is it to call God our God and Father, the God of Love, and to call Christ our Gracious glorified Redeemer, and yet to fly from his presence with distrustful fear? *Almighty love* may correct us, may kill us, but it cannot finally hurt true Believers.

So much of *Moses* and *Elias* discourse of the Sufferings and Death of Christ.

§ 13. Sure it is not true that the Souls of the Fathers before Christ's coming did not enter into Heaven, but lay in some inferiour *Limbus*? For *Moses* and *Elias* came from Heaven; their shining glory shewed that, and their discourse with Christ, and the Voice and glory that went with them. And it is not to be thought that they were separated from the rest of the Souls of the Faithful, and with *Hemock* were in Heaven by themselves alone, and the rest elsewhere. Though it's said that God's House hath many Mansions, and there are various degrees of Glory, yet the blessed are all Fellow-Citizens, of one Society, and Children in one Family of God. And they that came from East and West, shall sit down with *Abraham*, *Isaac*, and *Jacob*, in the Kingdom of God; and *Lazarus* is in *Abraham's* bosom, and the believing Thief with Christ in Paradise.

§ 14. It seems that *Moses* and *Elias* appeared thus, to foretell the Resurrection of Christ, and of the Faithful, and to make it easier to the three Disciples to believe in. Why should they doubt whether Christ should

should rise, when they saw *Moses*, that was risen before him: And why should they doubt of the Resurrection of the Faithful and the Glory following, when they saw these glorified Saints? Some think that this Apparition was for the strengthening of Christ himself, whose humane Nature had use for such Ministry also of Angels: But it's more certain that it was for the strengthening of the Disciples Faith, and of ours by their Testimony. As it's said, *Joh. 12. 30. This Voice comes not because of me, but for your sakes.*

§ 15. It is much worth our noting, in what a Communion this Specimen of the Kingdom of Heaven was represented in the holy Mount. Here was a Voice of God and a glimpse of his Glory: Here was our Redeemer in a glimpse of his Glory: Here was a *Moses*, and *Elias* in a glimpse of their Glory: And here were three beloved Disciples, yet in the Flesh, and in weakness of Faith which needed such confirmation, God our Father, and our Saviour, the Saints of Heaven, and those on Earth, are all of one Society or Kingdom, there is a near relation, and a near communion among them all. When the Eternal Word disdained not so wonderful condescension, as to come to us in the form of a Servant, even of a poor despised Crucified Man, it's less wonder that *Moses* and *Elias* should come down as his Witnesses and Servants *Heb. 11. 23, &c.* The heavenly *Jerusalem*, and City of the Living God, of which we are Enrolled Burgeses or Heirs, hath many parts: There is the Assembly of the first Born, and innumerable Angels, and the Spirits of the Just made perfect; and Jesus the Mediator of the New Covenant, and God the Judge of all. O what holy, glorious, joyful Company shall we have above? Christ and his Angels will not despise the least of Saints.

§ 16. But what was the Introduction to this Apparition

rition and Transfiguration? It was Christ's praying; *Luk. 9. 28, 29. He went up into a Mountain to pray: and as he prayed he was transfigured:* Surely, this is written to invite and encourage us to pray. We are in greater need than Christ. It's folly in Unbelievers to think Prayer vain, because God is unchangeable. We are not unchangeable: And the exercise of Faith, dependance on God and true desires, being the Conditions required in a due Receiver, maketh those Blessings become ours, which else we had been incapable of. God who commandeth fervent Prayer, hath promised to answer it. Though we must not think to be the Rulers of the World, nor have whatever our Flesh or folly doth desire, because we ask it earnestly; yet true Prayer is the appointed way for obtaining what we need, and is best for us, and we are fitted to receive. And as Christ had this wonderful return to his Prayers, his Servants have experience that their choicest Mercies for Soul and Body, have come this way.

§ 17. Though the three Disciples were admitted to this glorious Society, how different was their case from that of Christ, and *Moses*, and *Elias*? In the beginning of the heavenly concourse, *they were asleep with heaviness*: Even while this glorious Company stood near them: Alas, such is our infirmity in Flesh, and such a Clog are these earthly Bodies to us, that when God is present, and Heaven is before us, and we have the greatest cause to watch and pray, a heavy, weary, sluggish Body even fettereth an active Spirit, and we sleep or turn away in wandering Thoughts, when we should seriously converse with Christ and Heaven: Alas, what unworthy Servants hath our Lord? Are such as these meet for his work, his Love, his Acceptance, or his Kingdom? But, O how merciful a Saviour have we, who

who taketh not his poor Servants at the worst, but when they after served him thus in his Agony, he gently rebuketh them; *Could you not watch with me one Hour: and that with an excuse, The Spirit is willing, but the Flesh is weak.*

§ 18. It is a matter of great Moment to understand in what cases this excuse will hold, and our weakness will not make the willingness of the Spirit unacceptable to God. If a Drunkard, Fornicator, or other Sensualist should say, My Spirit is willing to leave my sin, but my Flesh is weak, and in temptation doth prevail, *Vides meliora probas, &c.* This excuse would not prove God's forgiveness. If a Man live in known sin, which he could forbear were he truly willing, and say, *To will is present with me, but to do I am unable; it is not I but sin that dwelleth in me,* this would be but a frivolous excuse: And yet to the sleepy Disciples it was a good excuse; and I think to Paul, *Rom 7.* where then is the difference? There are some acts of Man, which the will hath not power to rule, and some that it can rule: The will hath not power always to keep a sleepy Man awake: This sleep might be of the Flesh without any will at all: And this excuseth from all guilt: There are some acts of Man which the will cannot rule, but by a great degree of power and endeavour: As perhaps with much ado by preventing and resisting diligence the Disciples might have kept awake: In this case their sleep is a fault, but a pardoned fault of weakness. Some Persons are liable to inordinate Fear and Grief, which so surprizeth them by the Constitution of their Bodies, that the greatest unwillingness would not hinder them. And some could do more to resist these passions than they do, but very hardly with the greatest diligence. These are accordingly excusable in de-

gree. *Paul* would have perfectly obeyed God's Law, and never have sinned: But there is no Perfection in this Life: Meer Imperfection of true Grace which is predominant in the will, doth not damn men. But there are acts which are so subject to the will that a sincere will, though imperfect, can command them: He that doth these (or doth the contrary) it is not because he sincerely would and cannot, but because he hath but uneffectual wishes, and is not sincerely willing, if he know them to be what they are. Especially if they be materially great sins which he yieldeth to, which true Grace more strongly resisteth than it doth an idle word, or thought, or action. In short, all omissions or commissions in which the will is positively or privatively guilty, are sinful in some degree: but only these do damn the Sinner, which are inconsistent with the predominant Love of God, and Heaven, and Holiness, in the Soul.

§ 19. When the Disciples awaked they saw these glorious ones in converse! Did they hear what they said, or did Christ after tell them? The latter is most probable: Doubtless as *Moses* tells us how God made the World, which none could tell him but by God's telling them first; so the Apostles have written many things of Christ, which they neither saw nor heard, but from Christ that told it them by Word or Inspiration. How else knew they what Satan said and did to him in his Temptations in the Wilderness, and on the Pinnacle of the Temple? How knew they what his Prayer was in his Agony? And so in this instance also. But Christ's own testimony was enough to put them out of Doubt, to them that daily saw his confirming Miracles.

§ 20. How great a difference was there between Mount Sinai and this Mount? When God delivered the

the Law to *Moses*, that Mount was terrible in Flame, and Smoak, and Thunder, so that the People trembled and fled: But now here is nothing but Life, and Light, and Love from Heaven. A merciful Redeemer whose Face shined as the Sun, with heavenly Company, appearing nearly to the Disciples, pitying and bearing with their heaviness and infirmity, strengthening their Faith and Hope, and proving to them a Resurrection and a heavenly Kingdom, by a visible Apparition of some of its Possessors. This was not a frightful, but a confirming delectable sight: The Law in terrour was by *Moses*, but Grace and Truth, Peace and Pleasure are by Christ.

This was an inviting and delighting, and not an affrighting Apparition: Was it not a shameful infirmity and a sin, that *Peter* should deny Christ after such a sight as this; and the rest of the Disciples forsake him and fly? What! after they had seen the Kingdom of God come in Power, and Christ's Face shine as the Sun in its brightness? Could they forget all this? Or could they doubt whether he or his Persecutors were the stronger, and liker to prevail at last? O how frail, how uncertain, how bad a thing is depraved Man?

But though Christ found them asleep, and though he foreknew that they would forsake him, he forsook not them, nor used them as they deserved, but comforted them with a glimpse of Heaven. For he died for his Enemies.

§ 21. But this was but *once* in all the time of his abode among them. It was an extraordinary Feast, and not their daily Bread: They had Christ still with them, but not transfigured in Glory, nor *Moses* and *Elijah* in their sight: We are too apt to think that if God give us a joyful extraordinary glimpse of Heaven, we must have it always; or that he forsaketh us, and casts

us off when he denieth it us! O that we were as desirous of Holiness and Duty, as we are of the Joy which is the reward! But our Father, and not we, must be the chooser both of our Food and Feast. *Moses* did not dwell on Mount *Nebo*, that he might still see the Land of Promise: It was enough to have one sight of it before his death. As Flesh and Blood cannot enter into Heaven, so it's little of Heaven that entereth into it.

§ 22. When the Disciples *awake they see his Glory, and the two men that stood with him*: It must not be a sleeping but an awakened Christian, that will have a sight of heavenly Glory! As we must love God with all the Heart, and Soul, and Might, all must be awakened in seeking him, and in attending him, before we can have a joyful foretast of his Love. Carnal security, supine neglect, and dull contempt, are dispositions which render us incapable of such delights. Heavenly joys suppose a heavenly disposition and desires. Angels sleep not, nor are clogged with Bodies of Clay: Earth hath no Wings; It must be holy vivacity that must carry up a Soul to God, notwithstanding the fetters of Flesh. It is with each others Souls in the Body that we converse together on Earth. And it is not sluggish, but lively Faith, and fervent desire that must converse in Heaven, with *Moses* and *Elias*, and our living Head.

§ 23. But *how did Peter know Moses and Elias*, whom he had never seen before? Perhaps glorified Saints do bear each one his notifying Signature, and need not names and sound of words to make them known: Perhaps Christ told the Disciples who they were that talked with him: Perhaps he made them know it by Inspiration, as Prophets have their knowledge. Any of these ways God could notify them: It is not needful that we know which of them it was. But that

that they were known is certain. We shall be no Strangers to any Saints in Heaven; and therefore not to our old acquaintance. Whether we shall have any greater love to them, or delight in them, for old acquaintance sake, or because they were instruments of our good on Earth, I know not: But I know that our love to them with whom we had Holy comfort on Earth, may well render Heaven more familiar to us now, and more suitable to our desires: O how great a number of my godly Friends are there? They are so many that I cannot make a Catalogue of their Names; but the Memory of abundance of them doth delight me.

And when we meet there we shall be far better known to each other, then we were to the most intimate on Earth.

O let Christians now so converse together, as remembering that they must meet in Heaven, where all that was secret will be brought to light. If we now put on any Vizor, and seem better than we are, if we hide any sin or base corruption; if we by fraud or falshood deceive our Friends, all this will be opened when we meet in Heaven. It is a daily grief and shame to my Soul, to think of the sins that I have committed against some that are now in Heaven, which I either excused, extenuated or hid: And to think how much evil they will know of me there, which on Earth they knew not by me. But God who pardoneth them, will cause his Servants there to forgive each other; but the detected sin for all that will be an odious shameful thing. Lying and Hypocrisie are there no cloak, but an aggravation of the shame. If we cannot confess and take shame to our selves by repentance upon Earth, how shall we appear in the open light, and see the Faces of those whom we wronged: What diminution it will make of our joy, I know not; but it must needs
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be a dishonour to have been false to God or Man. And especially when we meet where sin is perfectly hated, to think how we either sinned together, or that we tempted and ensnared one another in any sin; how it will affect us then I do not fully know, but it is now to me a far greater grief to think of any in Heaven whom I tempted or wronged, than it was while they lived with me on Earth. And I think there is somewhat of this Nature common to good and bad: Even the Consciences of wicked men do haunt them for notable injuries to others, especially concealed ones, and especially for persecuting the Servants of God, when they are dead, more than while they lived. In so much that (though I doubt not of real Apparitions) I am ready to think, that some that say they are haunted by the sight and the voice of such as seem to them to be deceased Persons, are rather haunted by their own Consciences, which strongly represent those Persons to their imaginations.

But on the other side, it is a great delight to me, to think of the good which I received from many that are now in Heaven: Of the profitable Sermons which I heard from some, and the profitable conversation which I had with others: How oft we sweetly consulted together of the things which concern everlasting life? How many days in publick and private we spent in preparation and in some prospect of the Blessedness which now they enjoy? And it is not a small Mercy to me, that I can think of Multitudes now in Heaven of whose Conversion and Salvation God hath made my weak endeavours a prosperous means. O what a Mercy is it to think on, that while I am yet compassed with temptations, and languishing in weakness, and groaning in pain, and worst of all burdened with a dark and

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sinful Soul, so many are past all this with Christ, by means of any help which he sent them by my labours? It hath oft humbled me greatly to read in the lives of such men as *John Fawcay*, and *Joseph Allen*, how much of their proficiency they ascribed to my Writings, and how far they over-went me, and left me quite behind them in Holy delights and praises of God! But how much more am I below a Multitude now in Heaven, who called me Father here on Earth.

And if here I must rejoice with them that rejoice, as well as mourn with them that mourn, why should I not much more rejoice with all the blessed Society above? And more familiarly with my old Acquaintance, Pupils, and dear Friends? My Love should be most to the best, and therefore more to them than to any other of my Friends: And therefore my Union with them being closer, and their Felicity far greater, I should think with more Joy of them, than of any left behind. They are safe in the Harbour, past all our dangerous storms and waves. And though they know or will know more of my sins than they did on Earth, and hate them more, yet they that feel the comfort of the Pardon of their own, will imitate God in pardoning me, and rejoice in God's forgiveness of me. Though their vile Bodies lie like common dust, how much better do they now know the love of God, the Mysteries of Grace, the heavenly Glory, the state of Spirits in the City of God, than I do who was wont to preach it to them. God that sent down *Moses* and *Elias*, to shew that Saints in Heaven, and on Earth have communion, will bring me and my Friends now in Heaven together again into a far sweeter Communion than ever we had here.

§ 14. It is no great wonder that *Peter* should be transported with this glorious sight; and greatly delighted

lighted with this heavenly Communion, and say, *Master, it is good for us to be here.* Would not a sight, a glimpse of Heaven, have transported any Holy Soul? Yea, even those that now lie in tears and fears, and are overwhelmed with doubts and troubles? When they are groping after God, and groaning on their Knees because they feel more of his frowns than of his love, if then they had such a sight as this, what a change would it make upon them? Perhaps you'll say, that the doubt of their own sincerity might still deprive them of the Joy. No: This sight would banish doubts and troubles: It is a communication of Love, and such as will fully convince the Communicants.

Without such a miraculous glimpse of Glory, God sometime giveth some of his Servants such a Mental Illustration, and inward glimpse and taste of Heaven, as greatly overcometh all the fears of Pain and Death; such many old and later Martyrs have had: It was a strange word of the godly Bishop of St. Davids, Mr. Farrar, to his Neighbours, [*If I stir in the Fire, believe not my Doctrine*:] and accordingly he stirred not. If he had not had some Prophetical Inspiration, this could not have been justified, from being a presumptuous tempting God: And Mr. Baynam's case was a meet wonder, who in the Flames called to the Papists to see a Miracle, professing to them that in the Fire he felt no more pain, than if he had been laid in a Bed of Down or Roses.

I am just now reading in *Melebr. Adam's Lives of the German Philosophers*, the Life of *Olympia Fulvia Marata*, which ended with some such experience. In many Ages there hath been some one rare Woman who hath excelled men in the Languages, Philosophy and other humane Learning: Such a one was this *Olympia*

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Fulvia Morata of Ferraris : She married *Andr. Gaudler* a Physician : She removed with him into Germany ; being by the way convinced of the Guard of Angels by her young Brothers falling out of a high Window on cragged Stones without any more hurt than if it had been on the soft ground : In Germany she then wrote to *Anna Estensis* a Guisian Princess [*As soon as by the singular goodness of God, I was departed from the Italian Idolatry, and came with my Husband into Germany, it is incredible how God changed my Soul (or mind) which being formerly most averse (or abhorring) to the Divine Scriptures, am now delighted in them alone, and place in them all my Study, Labour, Care, and Mind: And as much as possible condemn all the Riches, Honours, and Pleasures, which formerly I was wont to admire.*] But the Cross presently following (in God's usual Method,) her Husband and She were by Soldiers stript naked save the shift next the Body, and narrowly scaping with life, were put so to wander from place to place, none daring to entertain them, even when she was sick of a Fever : till at last they found liberal entertainment ; in which she shortly fell into a mortal Disease, of which she died : And in her last Sickness, and after much torment of Body, near Death she pleasantly smiled : Her Husband asked her the Cause ; who said, *I saw a certain place which was full of a most clear and beauteous Light* : Intimating that she should be quickly there, and saying, *I am wholly full of Joy* : And spake no more till her Eye-sight failing, she said, *I scarce know any of you any more : But all things else about seem to be full of most beauteous Flowers* : which were her last words, (having a long time professed that nothing seemed more desirable to her than to be dissolved and to be with Christ, in all her sickness magnifying his Mercies to her.

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Many have thus joyfully laid down the Flesh to go to Christ : What wonder then if *Peter* was loth to lose the pleasure of what he saw.

Two things are necessary to great and solid joy: First, That the *Object* be truly and greatly amiable and delectable; and Secondly, That the apprehensions of it be clear and strong: As to the first, we have so great and glorious things to delight us, as would feed our Souls with constant Joy, were not the Second, alas, much wanting. What Man could choose but be even in *Peter's* rapture continually, if he had but ascertained heavenly Glory, apprehended by him in as satisfactory a manner as these sensible things are? If I lay in Prison, yea, or in torment of Colick, Stone, or any such Disease, and had but withal such apprehensions or sight of assured Glory, surely the pain would not be able to suppress my joy. What a mixture, what a discord would there be in my expressions? Torment would constrain my Flesh to groan; and the sight of Heaven would make me triumph. I cannot but think how this great discord would shew the difference between the *Spirit* and the *Flesh*: What a strange thing it would be to hear the same Man at the same time crying out in pain with groans, and magnifying the love of God with transporting joy! But we are not yet fit for such joyfal apprehensions; our weak Eyes must not see the Sun, but through the allaying *Medium* of a humid Air, at a vast distance, and by the Chrystalline humour and organical parts of the Eye. Fain we would get nearer, and have sight or clearer apprehensions of the Spiritual Society and glorious World; We study, we pray, we look up, we groan under our distance, darkness, and unsatisfying conceptions: But yet it

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must not be : We must be ripened before the Shell will break, or the dark Womb will deliver us up to the Glorious Light. But Christ vouchsafed that to his three Apostles, which we are unworthy of, and yet unfit for. O happy fight ! O happy men ! It is incongruous to say, *What would I not give for such a fight ?* Lest it should savour of *Simon Magus* folly : And I have nothing to give. But it is not incongruous to say, *What would I not do ? And what would I not suffer for such a fight ?* Yea, Christ puts such kind of Questions to us ; O that I had better answered them ! in the Hour of Duty, and in the Hour of Temptation ! When he asked, *Can ye drink of the Cup that I drink of ; and be Baptized with the Baptism, that I am Baptized with ?* I have been ready with *James* and *John* to say, *I can* ; but when the trial comes (as they after in his suffering forsook him and fled,) how insufficient is my own strength to perform my promise ? When he imposeth on me, the *laying of my self, forsaking all, and taking up the Cross and following him*, I yielded and covenanted by Vow to do it : but it was, *By the help of the Holy Spirit* which he promised to give me. I stand, Lord, to my Covenant : Help me to perform it ; and give me, though not his present fight, yet some of *Peter's* Mental apprehensions, and a glimpse, a taste of that which transported him with delight. Let who will (or who Thou wilt) take the Riches, and Grandeur of the World : O give me some delightful taste of that which I am made for, redeemed for, and which thy Spirit hath long taught me, to seek and hope for, as my All.

§ 25. *Peter* was not weary with the sight of this heavenly Apparition : Why should I be weary of the believing contemplation of greater things ? Though fight

light affect us more sensibly than meer believing and thinking, yet these have their happy Office, which may be effectual: And Christ who thus appeared in Glory to Peter, hath said, Blessed are they that have not seen; and yet have believed: And Peter himself saith of them that see not Christ, that *They rejoice with joy unspeakable and full of Glory, in believing.* Oh how unexcusable am I for every weary Prayer or Meditation of such a Glory? and for yielding to Satan and a backward Heart, which have oft made me shorten these sweet employments, when I had time, and leave, and need to lengthen them: What! Aweary of communion with Christ! Aweary of speaking to my heavenly Father, for endless Blessedness, upon such joyful terms of Hope as he hath given me? Aweary of the Thoughts of the City of God, the heavenly Society and Work? Aweary of exciting Divine Love, and exercising it in Divine Praise, which are the works of Angels, and all the heavenly Host? O how justly might God be as it were aweary of me, and of my weary Services; yea, of the best that I can offer him, which hath in it so much to give him cause?

§ 26. Peter did not fly from this glorious Prospect; but would fain have had more of it, and have dwelt upon the Holy Mount. And when God will call me to a more glorious Vision, and Fruition in Heaven, shall I draw back and be unwilling to go? Was that Mount a better place than Heaven? Is not Christ now to be there seen in greater Glory? Is the Jerusalem above, the Glorious Company of Saints and Angels, no better and more desirable a sight, than *Moses and Elias* were on the Mount? Alas, when we have read, and heard, and thought, and talk so much of Heaven, and done, and suffered so much for it, that yet we

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should draw back with fear and unwillingness to go to it? O what lamentable weakness of *Faith*, and power of *Flesh*, doth this discover: when I read *Peter's* words [*It's good to be here:*] I am grieved that I who dwell in a World so near like Hell, among the implacable haters of Holiness and Holy Peace, and in a painful tired Body, and who have thought, said, and written so much of Heaven, do yet say with no stronger desire and joy: *It is good to be there*: When I see all natural Appetites desire earnestly their proper food, and even the Bruits desire their beloved company, shall my holy Appetite be so dull and indifferent: Lord quicken it by the fuller communications of thy Spirit, and save me from this hated dangerous disease.

§ 27. But *Peter* spake he knew not what, when he talkt of building Tabernacles on Earth, for the fruition of that which is proper to Heaven. Alas, this is our common malady and folly: We would have Christ in the Splendour of his Glory: but we would have him here: We would see *Moses* and *Elias*, if they will come down to us: We would have that in the Flesh, which Flesh and Blood cannot possess. O if we knew in what Land, what City, what Countrey, what private House, we might live in the least glimpse of the heavenly Glory, how joyfully should we run to such an Habitation? Merchants make towards the most gainful place for trade: Poor men enquire after the most fertile and delectable Countries for Plantation: Gentlemen delight themselves with a sweet and pleasantly seated Mansion: But if Saints on Earth could find a place where they could see what *Stephen*, or *Paul*, or these Apostles saw, and have a little of Heaven without dying and putting off this Body, what a desirable dwelling would that seem to them. And yet, alas,

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how cold are our desires to the time and place where we shall have much more? We have Christ on Earth, in the manner and measure that we are capable. We have here some communion with Heaven, as verily (though not so sensibly) as our Eye hath with the Sun: God will not deny Believers their Title, their Earnest, and some first Fruits: But when we would have our All or our Best on Earth, or that on Earth which is proper to Heaven, we know not what we desire or say.

Are we vile dirty Sinners in Flesh now fit for heavenly sights or joys? Or is this World a place for building Tabernacles, where we may see the Lord, and take up our rest? What! in a world of Temptations of wickedness, of sufferings, where we are daily *wrestling* for our lives, and *fighting* not merely against *Flesh* and *Blood*, but against Principalities and Powers, and the *Rulers of the Darkness of this World*, even *Spiritual Wickedness* (or wicked Spirits) in *high Places* (above the greatest men that are their Servants,) *Eph. 6. 12.* But that which is of the Earth is earthly: Our earthly part would have an earthly Felicity: But when we know that it is corruptible and a dying thing, and that we have here no continuing City, both Faith and Reason bid us seek for one to come. The unfaithful Steward had so much Wit as to make sure of another Habitation, when he knew that he must be no longer Steward.

God hath so constantly confuted and befooled me, by his marvellous Providence, when ever I have said, *Soul take thy ease*, and have thought of building Tabernacles on Earth, as hath convinced me, that such folly is not the least part of the danger of a Soul, from which his Mercy did so watchfully save me: If a little Health and Ease, or a pleasant Habitation, or beloved Company and Friends, have but flattered me into

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earthly delight and hopes, and made me say, *It's good to be here*; I never was long without some pains, and dangerous sickness, or some loss or cross in Friends, or some removal by personal or publick changes, to tell me, that I knew not what I said; and that rest and happiness are not here: As the laborious Ants and Bees are long gathering a heap of Treasure, and furnishing a Hive with Winter Provision, and a contemptuous foot soon spurneth about the ope, and the chief owner of the Hive destroyeth the other; so (while I neglected Wealth and Honour) when I have but treasured up the choicest Books, and taken pleasure in my Work and Friends, God saw that such pleasure needed an allay, and hath taken away Books and Friends together, or driven me oft from them and my Habitation, to tell me sensibly that I have higher to look, and further to go; and that *Moses* and *Elijah* appeared not to turn Earth into Heaven, and make me think that now I am well, but to invite my Soul to their Celestial Habitation. When Christ hath comforted me by hearing Prayers, by great deliverances, by wonderful success of my defective labours, by comfortable Friends, by publick Mercies, it was not by making my condition pleasant, to keep down my desires from Heaven, but to draw them thither by such foretaste. Contentment with our Condition, as without more of the World, is a great duty: But to be content with the World, or any thing on Earth, without more holiness and communion with God, and without a part in the heavenly Perfection, is a heynous and pernicious sin.

But, alas, it is a far worse mistake than *Peter's* which deceiveth the greatest part of men. They say indeed as he, *It's good to be here*, (till melancholy or misery make them intolerable to themselves.) But it is

not because they have seen a glimpse of Heaven on Earth, or tasted the sweetness of Holy society and work, but because their Bodies are in Health, their Purfes full, their Appetites pleased, and their inferiours do their wills and honour them. This is all the Heaven that they love, and to leave all this is the Death which they abhor and fear. And they will not hear God, and the experience of all Mankind befooling them, till near the *Night that their Souls shall be required*, and then, *Whose will all their Treasure be?*

§ 28. But yet it was a greater part of *Peter's* dotage, to think of *Tabernacles* for *Christ*, *Moses*, and *Elias*, and of detaining of heavenly Inhabitants upon Earth: If you should offer the lowest Saint in Heaven an earthly Kingdom in exchange for his Condition, with what disdain would he despise the offer? *Christ's* Kingdom was not of this World, nor would *Moses* and *Elias* change their lot with *Alexander* or *Cesar*. Poor trifles allure us, and seem somewhat to us (as toys to Children) while we are dreaming in the Flesh; but if once we be delivered and see what the Celestial Glory is, what a change will it make upon our judgments. We fear now in the dark to go unto that World of Light, and are loth to put off the rags of Flesh, and to depart from a known though a dirty falling habitation: But if we get to Heaven we shall be loth to return to Earth again, and to be so coarsely clothed: When once we are there, a World would not hire us to come back into this corruptible Body, till God will make it Spiritual and Incorruptible. Our Friends whose Death we passionately lamented, would be loth now to change their company for such as we are, or their abode for such a wicked World as this, or their work for the best of ours on Earth: No wonder that departed blessed Souls appear not to their friends on Earth: Most Apparitions are of Devils, or miserable

miserable Souls, to whom it is no loss, or condescension Were I once in Heaven, could I possibly be willing to be turned again into a Bedlam World, and laid under the Feet of blinded pride and raging madness, and live among *Sodomites* (called *Christians*) whose God is their Belly, and who glory in their filthiness and shame, and mind nothing with love but earthly things, and are bitter Enemies not only to the Cross, but to the Government of Christ! Would I be again among Dogs and Swine? Yea, Devils in Flesh, who hate and persecute the Regenerate Seed, and all that will not receive their mark, and be as mad & bad as they? would I again be groaning here in pain, or tired with a weary Body, and more with a feeble sinful Soul, weak in Faith, Cold in Love, of doubtful Hope, and imperfect Duty. Would I be here again in the prospect of a Grave, with fear of dying; as strange as now to the heavenly Felicity? *Lazarus* will not come from *Abraham's* bosom, for the rich Man's Wealth and Belly-pleasure, no not to warn his sensual Brethren. Had *Peter* seen Heaven as he saw the Glory on the Mount, he would never have made so blind a motion, for Christ, *Moses*, and *Elias* to continue there, who have so much better a habitation, *world yett vinding*

§ 29. But this glorious Apparition was but short: As the Glory of God's back parts to *Moses*, which did but pass by. Presently a cloud cometh, and separateth the company, and ends the pleasant sight. When Christians receive some extraordinary sense of the Love of God, some sweet foretastes of promised happiness, they must not look that this should be ordinary, or always so! When some fervent Prayer is extraordinarily answered, and a Sacrament sweetened with unusual drops of heavenly sweetness, or a holy Discourse or Meditation hath raised us higher than ever before, we must not expect that this should be our constant diet,

and God should thus feast us all the Year. The times of fasting also have their turn. *Moses* did not dwell on Mount *Horeb*, nor Mount *Nebo* or *Pisgab*, from whence he saw the Land of Promise : God's Children do not always laugh and sing : while they have their sinning times, they will have their suffering and crying times. How suddenly doth the Lark come down to the Earth, who before was soaring out of sight, and singing pleasantly in the higher Air, as if it had been aspiring towards the Sun. A luscious diet is not best for such as we, that have so many corruptions to be cured by cleansing means : Cordials must not be all our Physick; unwarrantable expectations of greater or more continued Joys then we are meet for, is injurious both to God and to our selves. Desires of more we may and must have : But those desires must look up to Heaven where indeed they may be satisfied.

30. The joy of these Spectators was turned into Fear (saith the Text) *when they entered into the Cloud*. No wonder : The change was sudden and great; from a sight of the Kingdom of God in Power, unto a dark Cloud! Just now they seemed almost in Heaven, and presently they knew not where they were : From glorious Light, to a kind of Prison of obscurity.

Such changes here we are liable to. The same Soul that lately tasted of transporting joy, may lie in terror, hardly resisting temptations to despair : The same Person that was confident of the Love of God, may be quickly not only doubting of it, but sinfully denying it : The same that had assuring evidence of sincerity, may shortly conclude that all was but Hypocrisie. The same that was triumphing in the sense of Love, may cry out, O miserable Man that I am : And the same that magnified the Grace of Christ, may say, The day of Grace is past : Especially if either the Tempter get the

advantage of a Melancholy Body, or of casting the Soul in to renewed guilts of some wounding sin, or into impatient discontents with the things that befall it in the World.

There is a stability in the Essentials of Holiness: It's Life eternal that is here begun: But, alas, the degrees of Grace, the exercise of it, the evenness and integrity of our obedience, and accordingly our Comforts, are lamentably liable to change. Even as all worldly things are mutable to the ungodly, though their harden'd Hearts are too little changeable. Expecting nothing but joy from God, or expecting more than we are meet for, maketh our dejections the greater and more grievous. None are cast lower with terror, trouble, and almost despair, than some that have been most transported with joy: When some other Christians of an even conversation, have an evenness and constancy of Holy Peace, though no such joys.

§ 31. The Cloud separated the Company, *Moses*, and *Elias* are seen no more; nor the Glory of Christ: But yet Christ is not separated from them: His ordinary presence still abideth with them. Christ doth not leave the Soul, when extraordinary joys do leave it: It loseth not his saving Grace, nor the presence of his Spirit, as oft as it loseth heavenly delight. Desire sheweth Love to him, and to his Holiness: And he never forsaketh those that love him: As long as the Soul breatheth after Christ, and after more communion with God, and conscious of its imperfection would fain be perfect, and resolvethe to continue waiting for increase of Faith and Holiness in the use of the means which Christ hath appointed, it is not forsaken. Christ by his Spirit dwelleth, and worketh in that Soul. It may enter into a Cloud, and Christ may be unseen, and seem quite lost, but the Cloud will vanish, and he will appear; and he will first find us, that we may seek

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and find him. If he appear to us, but as in his humiliation, and as crucified, and thereby humble us, and crucifie to us the World and the Flesh, with the Affections and Lusts thereof, and cause us but to seek first his Kingdom and Righteousness, he will raise us higher, and shew us his Glory, when Grace, and Conquest, and Perseverance have prepared us: We are in a cloudy World and Body; and our sins are yet a thicker Cloud, between God's glorious Face and us: But as God is God, and Heaven is Heaven, so Christ is Christ, and Grace is Grace, when we see it not, but fear that we are undone, and entring into outer darkness: And at Sun rising all our darkness, & all our doubts & fears will vanish.

§ 32. Luke 9. 15. *There came a Voice out of the Cloud, This is my beloved Son; hear him: Had I heard such a Testimony from Heaven, would it not have set my Faith above all doubts and unbelief? For the Voice that thus owned Christ and his Word, might embolden me fully to trust all his Promises, as it bindeth me to obey his Precepts.*

God's Love is effective and communicative; and as his Life and Light cause Life and Light, so his Love causeth Love; and Christ that is called his *Beloved Son*, is likest him in Love: None loveth us so much as God our Father, and his Beloved Son, who is also as God Essential Love. And shall I think with cold or little Love, of such a God, and such a Saviour? It is as unreasonable to fly from God or Christ, as fearing that he wanteth Love, to a capable Soul, as to fly from the Sun, as wanting heat or light. O what an unruly forward thing is the corrupted Soul of Man? When we think of God's judgment, and how we are in his hands as to all our hopes, for Soul & Body, we fear and are uncomfortable, lest he have not so much Love and Mercy, as should cause us confidently to trust him: We could trust

some

some Friends with Life and Soul were we in their power but infinite love itself, and a loving Saviour we can hardly trust; so far as to quiet us in Pain or Death: And yet when Christ to ease this distrust, hath manifested his Love by the greatest Miracles that ever God shewed to mortal men, even by Christ's Incarnation, his Life, his Works, his Death, Resurrection, Intercession, and the advancement of humane Nature in him above Angels, the greatness of this Incomprehensible Love occasioneth the difficulty of our believing it, as if it were too great and wonderful to be credible: Thus dark and guilty Sinners hardly believe our Father's Love, whether it be express'd by ordinary, or by the most wonderful effects.

§ 33. As Christ is called the *Son of God*, so also are all his Members: We have so far the same title, that we might partake of the same comfort: He is God's only Son by Eternal Generation, and the hypostatical union upon his miraculous conception: But through him we are Sons by Regeneration and Adoption: And shall not the love of such a Father be trusted, and the presence and pleasing of such a Father be desired? If *Adam's* Wife could say, *If he would have killed us he would not have accepted a Sacrifice of us* I may say, If he would have damned me, or forsaken my departing Soul, he would not have Adopted me, nor made and called me his Son. Christ was made his Incarnate Son, that we might be made his Adopted Sons: And we are made his Adopted Sons, for the sake and by the Grace of Christ his Natural Son.

§ 34. The Command [*Hear him*] is Relative as to *Moses* and *Elias*: 1. Hear him whom the Law and the Prophets typified and foretold, and were his Servants and Preparatory Instructors, to lead us to him. 2. Hear him before *Moses* and the Prophets, where his Coming and Covenant abrogateth the Law of *Moses*, and as a greater Light he obscureth the less: He hath

revealed more then they revealed ; and the same more clearly : Life and Immortality is more fully brought to light by him : His Gospel is as the Heart of the Holy Bible : We use the Old Testament Books especially as the Witnesses of Christ.

§ 35. And whom should we hear so willingly, so obediently as Christ ? *Abraham* sent not *Dives's* Brethren to the King or to the High-priest to know what Religion he should choose, or what he should do to escape Hell torments : But it was *Moses*, and the Prophets that they must hear. But God from Heaven hath sent us yet a better Teacher, and commanded us to hear Him : *Moses* was faithful in God's House as a Servant, but Christ as a Son : His Authority is above Kings and High-priests ; and they have no Power now but from him ; and therefore none against him, or his Laws : All commands are null to Conscience which contradict him : The examples in *Deut. 3. & 6.* and of the Apostles tell us whether God or Man should be first obeyed. Therefore it is that the Bible is more necessary to be searched and learned than the Statute Book or Canons : Were Man to be heard before Christ, or against him, or as necessarily as he, why have we not Law Preachers every Lord's day to expound the Statutes, and Canons to all the People ? And why are they not Catechized out of the Book of Canons, or Law, as well as out of the Bible.

And sure if we must hear Christ and his Gospel before Priests or Princes, or before our dearest friends, much more before our fleshly Lusts and Appetites, and before a profane and scoldish Scornor, and before the temptations of the Devil. O had we heard Christ warning us, when we hearkned to the Tempter, and to the Flesh, how safely had we lived, and how comfortably might we have died !

§ 36. But this word [*Hear him*] is as comfortable as obligatory. Hear him Sinner, when he calls thee to

repent and turn to God, Hear him when he calleth thee to himself, to take him for thy Lord and Saviour, to believe and trust him for Pardon and Salvation. Hear him when he calleth, *Come to me all ye that are weary and heavy laden*: He, every, every one that thirsteth come! whoever will, let him drink of the Water of Life freely. Hear him when he commandeth, and hear him when he promiseth; and hear him before the worldly wise when he teacheth us the way to God. Hear him, for he knows what he saith: Hear him, for he is true, and faithful, and infallible: Hear him, for he is the Son of God, the greatest Messenger that ever God sent! Hear him, for he purposely came down into Flesh, that he might familiarly teach us: Hear him, for none else in the Word hath made known the things of God like him, and none can do it. Hear him, for he meaneth us no hurt: He is our dearest Friend, and Love itself, and saith nothing but for our Salvation, and promiseth nothing but what he will perform. Yea, *Hear him*, for every Soul that will not hear him shall be cut off.

Hear him therefore, if he contradict thy fleshly Appetite; Hear him, if great or small, if any or all shall be against it. Hear him if he set thee on the hardest work, or call thee to the greatest suffering: Hear him, if he bid thee take up the Cross and forsake all and follow him in hope of a reward in Heaven: Hear him if he call thee to lay down thy Life; for none can be a loser by him.

Hear him now in the Day of Grace, and he will hear thee in the day of thy Extretnity, in the day of Danger, Sicknes, Death, and Judgment, when the World forsaketh thee, and no ones hearing else can help thee.

§. 27. But, *I was not one that saw this Vision: Had I seen it my self it would have satisfied me and comforted*
all

all my doubts. *Ans.* But it is the will of God that the Ministry and Testimony of Man, shall be a means of our believing : It's *Faith* and not *Sight* that must be the ordinary way of our Salvation. Else Christ must have shewed himself and his Miracles, Resurrection, and Ascension to every one in the World that must believe in him : And then he must have been visible at once in every Kingdom, Parish, and Place on Earth, and continued so to the end of the World ; and must have died, risen and ascended many Millions of times, and in every place. They that will put such Laws on their Lawgiver before they will believe in him, must be saved without him, and against him if they can. This is more unreasonable than to tell God that you will not believe that there is a Heaven or Hell, unless you see them. But God will have us live and be saved by believing, and not by sight. And he will use Man for the Instruction and Salvation of Man, and not send Angels with every Message.

§ 38. But, *Why did Christ show this Vision but to Three of his Disciples?* *Ans.* He is not bound to tell us why. But we may know that a sight of heavenly Glory is not to be ordinarily expected on Earth ? Why did God shew the back parts of his Glory to none but *Moses*, no not to his Brother *Aaron* ? Why did he speak to him only in the Bush and in the Mount ? Why did he translate none to Heaven without dying but *Henoch* and *Elijah* ? Why did he save but *Noah* and Seven with him in the Ark ? These are not things ordinary, nor to be common to many.

§ 39. But by this it appeareth that even among his Twelve Apostles, Christ made a difference, and preferred some before the rest : Though he set no one over the rest in any Governing Authority, yet some

of them were qualified above the rest, and esteemed, and used by him accordingly. *Peter* is called the first, and it seems was qualified above the rest, by his more frequent speaking and familiarity with Christ, and his Speeches and Miracles after the Resurrection. Though yet the Faction that said, I am of *Cephas*, or I am of *Paul* was rebuked as Carnal; so far was Christ from directing the Churches to end all difference by obeying *Peter* as their Supream Ruler. *James* and *John* are called the *Sons of Thunder*: They had some more eminent qualification than the rest: So that *James* was the first Martyred Apostle, and *John* the Disciple whom *Jesus* specially loved. Ministers of the same Office, and Order may much differ in Gifts and Grace, in labour and success, and in God's acceptance and reward, and in the Churches just esteem and love. All Pastors were not such as *Cyprian*, *Basil*, *Gregory*, *Nazianzen*, *Chrysostome*, or *Augustine*. And the rest must not envy at the preference of *Peter*, *James*, and *John*. *Andrew* seems to be *Peter's* Elder Brother, and knew Christ before him, as *Aaron* was Elder Brother to *Moses*; and yet must give God leave to choose to give pre-eminence to whom he will.

§ 40. But, *Why did not these Three Apostles tell any of this Vision till after Christ's Resurrection?* Ans. Christ did forbid it them. And it was according to the Method of his Revelation. He would make himself known to the World by degrees; and more by his Works than by bare Words: And these works were to be finished, and all set together to be his convincing Witness to the World. And the chief of these were his Resurrection, Ascension, and sending down the Holy Ghost: The Apostles could not say till then, [*Jesus is risen, ascended and hath given us the Seal of the Spirit: therefore he is the Son of God.* Christ

Christ first preached Repentance like John Baptist : And next he told them that the Kingdom of God (by the *Messiah*) was come and was among them. And then he taught them to believe his Word to be sent from God, and to be true : And he taught them the Doctrines of Holiness, Love and Righteousness towards men : And he wrought those Miracles which might convince them that what he said or should say, deserved their belief : But yet before his Resurrection his Apostles themselves understood not many of the Articles of our Creed ; they knew not that Christ was to die for sin, and so to redeem the World by his Sacrifice, nor that he was to Rise, Ascend, and Reign, and Intercede in Glory. And yet they were then in a state of Grace and Life, such as Believers were in before Christ's Incarnation. (And sure no more is required of the Nations that cannot hear the Gospel.)

But the Resurrection was the beginning of the proper Gospel State and Kingdom, to which all before was but preparatory : & then by the Spirit Christianity was formed to its settled Consistence, and is a known unalterable thing.

And it is a great confirmation to our Faith, that Christ's Kingdom was not settled by any advantage of his personal Presence, Preaching and Persuasion, so much as by the *Holy Ghost* in his Apostles and Disciples, when he was gone from them into Heaven.

§ 41. But how are we sure that these three men tell us nothing but the Truth? Ans. This is oft answered elsewhere. The Spirit which they spake and work'd by, was Christ's Witness and theirs. They healed the Sick, raised the Dead, spake various Languages which they never learnt ; and Preached, and Recorded that Holy Doctrine committed to them by Christ, which it self

self contained the evidence of its Divinity and of their Truth: And Christ then and to this Day hath owned it by the sanctifying Efficacy of the same Spirit, upon Millions of Souls.

How Holy a Doctrine doth Peter himself deliver as confirmed by this Apparition? 2 Pet. 1. 16, 17, 18. *We have not followed cunningly devised Fables, when we made known to you the Power and Coming of our Lord Jesus Christ, but were Eye Witnesses of his Majesty: For he received from God the Father, Honour and Glory, when there came such a Voice to him from the excellent Glory, This is my beloved Son in whom I am well pleased: And this Voice which came from Heaven we heard when we were with him in the Holy Mount. The words [In whom I am well pleased] are only here and in Matthew: Mark and Luke omitting them, tell us that the Evangelists undertook not to recite all that was said and done, but each one so much as seemed necessary for him to say.*

§42. And now what remaineth, O my Soul, but that thou take in the due Impression of this Apparition, of the Glory of Jesus and his Saints; and that thou joyfully obey this heavenly Voice, and Hear the Beloved Son of God in whom the Father is well pleased.

I. As we that are Born in another Age and Land, must know what Christ said by the transmission and certain testimony of them that heard him, infallible Tradition by Act, Word, and Record, being our way of notice, as immediate sensation was theirs, so even the glorious Apparition itself may by the mediation of their infallible Record, be partly transcribed to our Imagination. An Incorporate Soul is so used to a mixed way of knowing by imagined Ideas received by sense, that

that it would fain have such a sort of knowledge of separated Souls and other Spirits, and of their glorious state and place and work, and is hardly fully satisfied without it: Seeing Christ hath partly condescended to this our culpable weakness, lose not the help of his condescension. Let this clear description of the heavenly sight, make it to thee partly as if thou had been one of the three Spectators: till thou canst say, *Methinks I almost see the Face of Christ shine as the Sun, and his raiment whiter than the Snow; and Moses and Elias (no doubt in some degree of glory) standing with him: Methinks I almost hear them discoursing of Christ's Death, and Man's Redemption: And by this sight I partly conceive of the unseen heavenly Company and State: Methinks I see the Cloud receive them, when Peter had been transported with the sight; and I almost feel his pleasant raptures, and am ready to say as if I had been with him, It is good for us to be here: Methinks I almost hear the heavenly Voice, This is my beloved Son, Hear him. And shall I yet doubt of the Celestial Society and Glory? Had I once seen that, what a sense would it have left upon my Heart, of the difference between Earth, and Heaven, Man and God, Flesh and Spirit, Sin and Duty? how thankfully should I have thought of the work of Redemption and Sanctification?*

And why may I not accordingly put my self as into the case of them, who saw all Christ's Miracles and saw him risen and ascend towards Heaven? Or at least of all those ordinary Christians who saw all the wonders done by the Reporters of these things? I can easily receive a pleasing Idea of some foreign happy Countrey, which a Traveller describeth to me, though I never saw it; and my Reason can partly gather what great things are, if I see but lesser of the same kind,

kind, or somewhat like them. A Candle sheweth somewhat by which we may conceive of the greatest flame. Even Grace and Gracious actions do somewhat notify to us the state of Glory: But the sight on the Mount did more sensibly notify it.

Think not then that heavenly contemplation is an impossible thing, or a meer dream, as if it had no conceivable subject matter to work upon; the visible things of Earth are the Shaddows, the Cobwebs, the Bubbles, the Shews, Mummeries, and Masques: and it is loving them and rejoicing and trusting in them, that is the dream and dorage. Our heavenly Thoughts, and Hopes, and Business are more in comparison of these, than the Sun is to a glow-Worm, or the World to a Mole-hill, or Governing an Empire to the motions of a Fly. And can I make somewhat, yea, too much of these almost-nothings; and yet shall I make almost nothing of the active, glorious unseen World; and doubt, and grope in my Meditations of it, as if I had no substance to apprehend? If invisibility to Mortals were a cause of doubting, or of unaffecting, unsatisfying Thoughts, God himself who is All to Men and Angels, would be as no God to us, and Heaven as no Heaven; and Christ as no Christ; and our Souls which are our selves would seem as nothing to themselves; and all men would be as no men to us, and we should converse only with Carcasses and Cloaths.

Lord shine into this Soul with such an heavenly potent quickening Light, as may give me more lively and powerful conceptions of that which is all my hope and life. Leave me not to the exercise of Art alone, in barren notions; but make it as Natural to me to love Thee and breath after Thee: Thou teachest the young ones both of men and bruits, to seek to the Dam for food and shelter: And though Grace be not a

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brutish Principle, but work by Reason, it hath its *Nature* and *Inclining* force; and tendeth towards its Original as its *End*. Let not my Soul be destitute of that holy Sense and Appetite, which the Divine and Heavenly *Nature* doth contain. Let me not lay more stress and trust upon my own Sight and Sense, than on the Sight and Fidelity of my God and my Redeemer. I am not so foolish as to live as if this Earth were no bigger than the little of it which I see: Let me not be so much more foolish as to think of the vast and glorious Regions, and the Blessed Inhabitants thereof, and the Receptacles of justified Souls, as if they wanted either substantiality or certainty, to exercise a heavenly conversation here, and to feast believing Souls with joy, and draw forth well grounded and earnest desire, to depart and be with Christ.

§ 43. II. *Hear* then, and *Hear* with *Trust* and *Joy*, the tydings and promises of him, whom the Voice from Heaven commanded Man to hear. He is the glorified Lord of Heaven and Earth! All is in his power. He hath told us nothing but what he knew, and promised nothing but what he is *able* and *willing* to give. Two sorts of things he hath required us to Trust him for: Things notified by express particular Promises and things only generally promised and known to us.

We may know particularly that he will receive our departing Souls, and justify them in judgment, and raise the Dead, and all the rest particularly promised. And we know in general that we have a heavenly City and Inheritance, and shall see God and be with Christ in everlasting Happiness. Loving and Praising God with Joy in the perfected glorious Church of Christ. All this therefore we must explicitey believe. But it is also that we know distinctly of the *consistence* and *operations*

visions of Spirits and Separated Souls as to a *formal* or *modal* conception; a great deal about the place, state and mode, their acting and fruition is dark to us; but none of it is dark to Christ: Here therefore an implicit Trust should not only bound and stop our selfish and over bold enquiries, but also quiet and comfort the Soul, as well as if our selves knew all.

O my Soul, abhor and mortify thy selfish Trust, and unbelieving thirst to have that *knowledge* of Good and Evil thy self, which is the Privilege of thy Lord and Saviour. This was the sin that first defiled humane Nature, and brought calamity on the World. God hath set thee enough to learn: know that and thou knowest enough. If more were possible, it would be a perplexity and a snare, and he that encreaseth such knowledge, would encrease sorrow: But when it is both unprobable and impossible, what a sin and folly is it, to waste our time, and tire and deceive our Minds, in long and troublesome searches after it; and then disquietly to murmur at God, and the Holy Scripture, and die with sad distrustful fears, because we attain it not: When all this while we should have understood, that this part of knowledge belongs to Christ and the heavenly Society, and not to sinful Mortals here; and that we have without it as much as may cause us to live and die in Holiness, Safety, Peace and Joy, if we can but Trust him who knoweth for us. Christ perfectly knoweth what Spirits are, and how they act, and whether they have any corporeal Organ, or Vehicle, or none: and what's the difference between *Hannah* and *Elias*, and those that left their Bodies here; and what a Resurrection will add to Souls, and how it will be wrought, and when; and what is meant by the Thousand year previous Reign; and who they be that shall dwell in the New Earth,

Earth, and how it will be renewed ! All the dark passages of Scripture and Providence he can perfectly resolve : He knoweth why God leaveth the far greater part of the World in Satan's slavery, darkness and wickedness, and chooseth so few to real Holiness : And why he maketh not men such as he commandeth them to be ; and why he leaveth serious Christians to so much weakness, error, scandal and division. These and all other difficulties are fully known to Christ. And it is not the Child, but the Father, that must know what food and cloathing he should have, and the Physician that must know what are the ingredients of his Medicines, and why.

Lord open my Eyes then, to see what thou hast revealed ; and help me willingly to shut them to the rest ; and to believe and trust in Thee for both : Not to stagger at thy sealed Promises, nor selfishly to desire particular knowledge, which belongs not to me, as if I could trust my self, and my own knowledge, and not Thine. Lord teach me to follow Thee, even in the dark as quietly, and confidently, as in the Light, (having the general Light of thy Promise of Felicity.) I knew not the Mystery of thy Conception, Incarnation, or the way of the workings of thy Spirit on Souls. No wonder if much of the Resurrection and unseen World be above my reach ; much more that thy Infinite Majesty is Incomprehensible to me : How little do the Bruits that see me know of my thoughts or me. I have no adequate knowledge of any one thing in the World, but somewhat of it is unknown. O blessed be that Love and Grace that hath given me a glorified Head in Heaven to know all for me which I know not. Hear and Trust Him living and departing. O my Soul ! who hath told thee that *we shall be with him where he is, and shall*

shall behold his Glory, and that a Crown of Salvation is laid up for us, and we shall Reign with him, when we have conquered and suffered with him, and hath bid us live in joyful Hope of our exceeding eternal heavenly Reward, and at our Death to commend our Spirits into his hand : Receive us Lord according to thy Promises, *Amen.*

MEDITATION

ON

ROM. 8. 18. 19.

The Body of Christ is the Temple of the Holy Spirit.

The Body of Christ is the Temple of the Holy Spirit.

● A 2 3 SHORT

The Body of Christ is the Temple of the Holy Spirit.

The Body of Christ is the Temple of the Holy Spirit.

SHORT MEDITATIONS ON

ROM. 5. 1, 2, 3, 4, 5.

*Of the shedding abroad God's Love on the Heart,
by the Holy Ghost.*

EXperience of the want of this Effusion of God's Love, and some small tast of its Sweetness, make me think the thoughts of this very suitable to one expecting Death.

The words contain a golden Chain of highest Blessings on all true Christians.

I. They are supposed to *have Faith*; that is both a general Trust to God's Revelations and Grace, and a special Trust in Jesus Christ, as given by the Father's Love to be the Redeemer, to Justifie, Sanctifie and Glorifie his People: I have oft proved this justifying Faith to be no less then our unfeigned taking Christ for our Saviour, and becoming true Christians, according to the Tenor of the Baptismal Covenant: As to the Acts, it is formally Trust: One in three: The Understand-
ing:

ings Assenting Trust; the Will consenting Trust; and the executive Powers Practical, Venturing, Obeying Trust.

II. *All true Believers are justified*: Even all that consent to the Baptismal Covenant, and choose God to be their God, and Christ to be their Saviour, and the Holy Ghost to be their Sanctifier, and give up themselves to him by true resolution, as their only Ruler, Hope and Happiness; though this be done with so great weakness, as enderth not all doubts, nor quieteth the Mind.

To be justified is not to be accounted such as *have no sin*, but, 1. To be made such by Pardon through Christ's Merits, and by true Faith, as God will take by special love and favour unto life. 2. To be accounted such by God. 3. To be virtually Sentenced such by the Law of Grace and Faith, and to be just in Law-sence. 4. At last we shall be judged such by publick Sentence. 5. And be used as such.

Not justified by the Law of *Immacency* or of Moses, but by *Christ's Law of Grace*.

Not justified perfectly till the time of Perfection: Much punishment on Soul and Body, is yet to be taken off: And more sins daily to be pardoned; and we before the World to be sentenced as just to life everlasting.

III. *The justified have Peace with God*. They are reconciled, and in a state of love and friendship. It signifieth *mutual Peace*; but with great inequality: God's Love and favour to us is the *stable, constant part*: Our consent also and acceptance of his terms of Peace is constant in its truth: But our sense of God's Love, which is the Peace possessed by the Soul, is weak and unconfrant, and too oft quite lost or obscured by ignorance, mistake, and fear: But it must be known that this is a diseased state,

unnatural to the Believer as such; as it's unnatural for a Woman married to a faithful Husband to lie in terrour, thinking that he will kill her, or doth not love her, or for a Child to think the same of a loving Father. Faith of its own nature tendeth to the Souls Peace and Joy, in the sense of God's love. And how is Christ offered to us but as a Saviour to bring us by Grace to Glory? And he that *accepteth him* as such (whereby he is justified) doth sure believe that he is offered as such: For none can *accept* what he thinks not to be offered: And this implieth some hope at least, that Christ will be such to us: And did Faith work strongly and kindly, its effect would be a constant joyful state of Soul, as pleasant Health and Mirth is to our Natures. All our distrustful fears, and griefs, and disquietments of Soul, are for want of more Faith, as Sicknes, and Pain is for want of the Vital causes of Health.

IV. *This Peace with God is only [through our Lord Jesus Christ.]* Though it be a vain dream to think by *justifying Faith*, is meant *Christ only*, and not *Faith*: Yet it is *no other Faith*, but the foresaid Believing Trust on Christ: Therefore as *Faith is our part*, so it supposeth Christ and all the works of his Office (and Righteousness) on his part as its Object. Christ is the purchasing cause: But our Trust and Acceptance is that which is pleasing to God, and chosen by him to be *our part*, without Innocency, or keeping the Jewish Law.

Since Man once sinned, God's Justice and Man's Conscience tell us that we are unfit for God's acceptance or communion immediately, but must have a suitable Mediator. O blessed be God for *this* suitable Mediator. Without him I dare not pray, I cannot hope, I dare not die; God would else frown me away to misery. All the hope of Pardon and Salvation that I have; all the

access to God, and the Mercies and Deliverances that I have received, have been by this Author and Finisher of our Faith: Into his conducting hands I give my Soul, and into his preserving hands both Soul and Body, and into his receiving hands I commend my departing Soul.

V. v. 2. [*By whom we hope arise, by Faith unto this Grace wherein we stand.*] That is, into this state of blessed Christianity, Peace with God, and the following Blessings. As it is by Marriage that a Woman hath right to her Husband's Estate and Honour; and by Inheritance that a Child comes to his Father's maintenance and Land: This is no diminution to God's Love. To say, It is all *by Christ* is not to take it as ever the less from God the Father; it is more to give us Christ and Life in him, than to have given us life without a Christ. Job. 3. 16. 1 Job. 5. 10, 11, 12. As God is never the less the Giver of light to the Earth, forgiving it them by the Sun. Second causes diminish not the Honour of the first.

VI. [*And rejoice in hope of the Glory of God.*] Here is,
1. The beatifical Object: *The Glory of God.* 2. The beatifical Act, [*Rejoice,*] 3. The mediate causing Act, [*Hope:*] all presupposing Faith and Justification.

2. The *Glory of God*, is that glorious appearance of God to Man (and Angels) which maketh happy.

1. The mind by beholding it. 2. The will by loving it, and receiving the communications of Love. 3. The executive powers by joyful praise, &c.

2. Though some foreasts are here, it is yet said to be hoped for; and we hope for that which is not seen. When Faith is said to be that which we are justified or saved by, it includeth hope, though more precisely taken they are distinct. *We are saved by hope.* The same word is oft translated [*Trust*] and [*Hope.*] And Faith is [*Trust:*] to Trust Christ for Salvation, includeth hoping

hoping that he will save us. But *Hope* is denominated from the *Good hoped for*, and *Faith* from the *Cause* by which we hope to obtain it.

Hope doth not necessarily imply either *certainly* or *uncertainty*: It may stand with both in various degrees.

3. *Rejoicing* is made by God the very naturally desired state of the Soul: It is when natural the pleasant effluence of the Spirits, or their state of Health.

It is *Pleasure* that is the *Spring* or *Poise* of all motion sensitive in the World: *Trahit sua quemq; voluptas. Appetite* or *Will* is the *Active Principle*, and *congruent Good*, or *delectable*, is the *Object*. The World is undone by the seduction of false deceitful *Pleasure*, and men are blessed only in true and durable pleasure. And though we that made not our selves, are not so made for our selves, as that our *Pleasure* or *Felicity* in God, should be so high in our desire, as God himself, who is the ultimate *Object* of our Love; yet seeing such an *Object* he is, and the Love of him (and received from him) is our *Felicity*, these are never to be separated.

What have I to rejoice in, if this *hoped Glory*, be not my joy? All things else are dying to me. And God himself is not my *Felicity*, as he afflicts me, nor as he giveth me the transitory gifts of Nature, but as he is to be seen in *Glory*. If this be not my joy, it's all but vanity. What then should all my thoughts and labour aim at more (as to my self) than to *hope for*, and *foretast* this *Glory*. No sin lieth heavier on me, than that my hopes of *Glory* raise me to no higher joy, and that the great weakness of my *Faith*, appeareth by such dull thoughts of *Glory*, or by withdrawing fears. Sure there is enough in the *Glory* of God, soundly believed and hoped for, to make a Man rejoice in pain and weakness, and to make him long to be

be with Christ. I live not according to the Nature of Christianity, if I live not as in peace with God, and in the joyful hopes of promised Glory.

VII. [*Not only so, but we glory in Tribulation.*] Glory is so Transcendent, and Tribulation so small and short, that an expectant of Glory may well rejoice in bodily sufferings. It is Tribulation for Christ and Righteousness sake, that we are said to Glory in: The rest for our sins, it's well if we can improve and patiently bear. Yet in them we may rejoice, in hope of Glory, though we glory not of them. O if all the painful languid Dales, and Nights, and Years that I have had, as the fruit of my sin, had been sufferings for that which I am now hated and hunted for, even for preaching Christ when men forbid me, how joyfully might I undergo it: But yet even here, approaching Glory should be my joy. Alas, my groans and moans are too great, and my joy too little.

VIII. [*Knowing that Tribulation worketh Patience.*] That which worketh Patience is matter of Joy: For Patience doth us more good than Tribulation can do hurt; Why then do I groan so much under suffering, and so little study and exercise Patience, and no more rejoice in the exercise thereof?

IX. [*And Patience, Experience.*] It is manifold and profitable Experience, which patient suffering brings. It giveth us experience, as of Nature's weakness, and the great need of Faith: So of the Truth of God's Promises, the love and tenderness of Christ, the acceptance of our Prayers; and the power of the Spirits aid and grace. O what abundance of experiences of God and our selves, and the vanity of Creatures had we wanted, if we had not waited in a suffering state: Alas, how many Experiences have I forgotten!

X. [*And Experience, Hope.*] A bare Promise should
give

give us Hope : But we are still distrustful of our selves and of all the clearest Evidences, till experience help us, and set all Home. O what an advantage hath a Christian of great and long experience for his hope and joy! And yet when notable experiences of God's Providence are past and gone, an unbelieving Heart is ready to question whether the things came not by meer natural course; and like the *Israelites* in the Wilderness, dangers and fears bear down even long and great experiences : This is my sin.

XI. [*And Hope makesb not ashamed.*] That is, true Hope of what God hath promised shall never be disappointed. They that trust on deceitful Creatures are deceived, and ashamed of their Hope : For all men are Lyars, that is, untrusty ; but God is true, and ever faithful : O what a comfort is it that God commandeth me to trust him ? Sure such a command is a virtual Promise, from him that cannot fail that trust, which he commandeth. Lord help me to trust thee in greatest dangers, and there to rest.

XII. [*Because the Love of God is shed abroad upon our Hearts, by the Holy Ghost which is given to us.*]

It is the Love of God shed abroad on our Hearts by the Holy Ghost, which must make us rejoyce in hope of the Glory of God, even in Tribulation.

Here I must consider, I. What is meant by the Love of God. II. Why, and how it is shed abroad on the Heart by the Holy Ghost.

I. By the Love of God is meant the Effects of his Love ; 1. His special Grace : 2. The pleasant gust or sense of it.

II. God's Love thus shed on the Heart, pre-supposeth it express in the Gospel, and Providence, and contains all these particulars.

1. The

1. The sanctifying of the Soul by renewing Grace. This is the giving of the Spirit, as he is given all true Christians.

2. Herein the Holy Ghost makes us perceive the exceeding desirableness of the Love of God, and maketh us most desire it.

3. He giveth the Soul some easing Hope of the Love of God.

4. He quieteth the doubts, and fears, and troubles of the Soul.

5. He raiseth our Hopes by degrees to confident assurance.

6. Then the thoughts of God's love are pleasant to the Soul, and give it such delight as we feel in the love and fruition of our most valued and beloved friends.

7. The Soul in this state is as *unapt* to be jealous of God or to question his Love, as a good Child or Wife to question the Love of a Parent or Husband, or to hear any that speak evil of them.

8. This then becomes the habitual state of the Soul, in all changes to live in the delightful sense of the love of God, as we do live in pleasure with our dearest Friends.

O blessed state, and first fruits of Heaven! and happy are they that do attain it! And though lower degrees have their degree of happiness, yet how far short are such, in goodness, amiableness and comfort, of those that are thus rich in grace.

This presupposeth; 1. Knowledge of God and the Gospel: 2. True belief and hope. 3. A sincere and fruitful life. 4. Mortification as to Idol, worldly vanities. 5. A conviction of our sincerity in all this. 6. A conclusion that God doth love us.

But yet it is somewhat above all this, A Man may have

have all this in his Mind and Mouth, and yet want the gust of effused Love upon his Heart. These are the way to it, but not itself.

This is the greatest good on this side Heaven : to which all Wealth and Honour, all fleshly Pleasure and long Life, all Learning and Knowledge, are unworthy to be once compared : Briefly,

1. It is the flower and highest part of God's Image on Man.

2. It is the Souls true communion with God, and fruition of him, which carnal men deride. Even as our Eye hath communion with the Sun, and the flourishing Earth enjoys its reviving heats.

3. It is that which all lower grace doth tend to, as Childhood doth to Manhood : And what is a world of Infants comparatively good for ?

4. It is that which most properly answereth the design of Redemption and the wonders of God's love therein : And all the tenor of the Gospel.

5. It is that which is most fully called, *The Spirit of God*, or *Christ* in us : He hath lower works, but this is his great work by which he possesseth us as God's most pleasant Habitation : For we have not received the Spirit of Bondage again to fear, but the Spirit of Power and Love, and a sound mind, *2 Tim. 1. 7.*

6. It is only that which all men in general desire. I mean, the only satisfying content and pleasure that Man is capable of on Earth ! All men would have quieting and constant Pleasure ; and it is to be found in nothing else, but the effused love of God.

7. It is that which will make every burden light ; and all affliction easy : When the sense of God's love is still upon the Soul, all pain and crosses will be but as Blood-letting by the kindest Physician, to save the Patient

tients life. God will not be suspected or grudged at in suffering ; his love will sweeten all.

8. It will overcome abundance of Temptations, which no mens Wit, or Learning, or knowledge of the words of Scripture, will overcome. No Arguments will draw a loving Child or Wife, from the Parents or Husband that they know doth love them. Love is the most powerful Disputant.

9. It puts a mellow pleasant sweetness into all our duties : When we hear the Word, or receive the Sacrament, it is to such a Soul as pleasant Food to the most healthful Man : When we pray or praise God, it comes from a comforted Heart and excites and increaseth the comfort it comes from. O who can be backward to draw near to God in Prayer or Meditation, who tasteth the sweetness of his Love. This is Religion indeed, and tells us what its life, and use, and glory is : This is the true walking with God in the best degree : When the Soul liveth in the taste of his Love, the Heart will be still with him, and that will be its Pleasure : And God most delights in such a Soul.

10. This is it that putteth the sweetest relish on all our Mercies : Deny God's love, and you deny them all. If you tast not his love in them, you taste little more than a Beast may taste : Poor Food and Rayment is sweet with the sense of the Love of God. Had I more of this, I should lie down, and rise, and walk in Pleasure and content : I could bear the loss of other things : And though Nature will feel pains, I should have Pleasure and Peace in the midst of all my pains, and groans. This is the white Stone, the New Name : No Man well knoweth it who never felt it in himself.

11. There is no dying comfortably without this experienced

perienced taste of the Love of God. This will draw up the desires of the Soul : Love tasted, casteth out fear ; though God be Holy and Just, and Judgment terrible, and Hell intollerable, and the Soul hath no distinct Idea of its future state out of the Body, and though we see not whither it is that we must go, the taste of God's love will make it go joyfully, as trusting him ; as a Child will go any whither in his Father's power and hand.

But all the knowledge in the World without this, quiets not a departing Soul. A Man may write as many Books, and Preach as many Sermons of Heaven as I have done, and speak of it, and think of almost nothing else, and yet till the Soul be sweetned and comforted with the Love of God shed abroad on it by the Holy Ghost, death and the next life will be rather a Man's fear, than his desire. And the common fear of death which we see in the far greatest part even of godly Persons, doth tell us, that though they may have saving desires, and hopes, yet this sense of God's love on the Heart is rare.

What wonder then if our Language, our Converse, our Prayers, have too little savour of it, and in comparison of joyful Believers duties, be but like green Apples to the mellow ones.

My God, I feel what it is that I want, and I perceive what it is that is most desirable : O let not guilt be so far unpardoned, as to deprive my Soul of this greatest good, which thou hast commended to me and commanded, and which in my languishing and pains I so much need. Did I beg for Wealth or Honour, I might have it to the loss of others. But thy Love will make me more useful to all, and none will have the less for my enjoyment. For thou Lord art enough for all ; Even as none hath the less of the Sun-light for my enjoying it. The least well ground-

grounded hope of thy Love is better than all the pleasures of the Flesh: But without some pleasant taste of it, alas, what a withered languishing thing is a Soul: thy loving kindness is better than life: but if I taste it not, how shall I here rejoice in God, or bear my heavy burdens?

O let me not be a dishonour to thy Family, where all have so great cause to honour thy bounty by their joy, and hopes: Nor by a sad and fearful Heart, tempt men to think that thy love is not real and satisfactory: I can easily believe and admire thy Greatness, and thy Knowledge: Let it not be so hard to me to believe and taste thy Goodness and thy Love: Which is as necessary to me.

If there be any thing (as surely there is) in which the Divine Nature and Spirit of Adoption consisteth, as above all the Arts and Notices of Religion, which are but like to other acquired Knowledge, sure it must be this holy Appetite and Habitual Inclination of the Soul to God by way of Love, which is bred by an internal Sense of his Lovingness, and Loving inclination to Man: which differenceth a Christian from other men, as a Child differs towards his Father, from Strangers or from common Neighbours. Full the love of God be the very state or nature of the Soul, (working here to win his Honour, Interests, Welfare, and Service) no Man can say that he is Gods habitation by the Spirit, and how the Heart will ever be thus habited, without believing Gods Love to us, its hard to contain.

Experience tells the World how strongly it constraineth Persons to love one another, if they do but think that they are strongly beloved by one another. In the love that tends to marriage, if one that is inferior do

but know that a Person of far greater worth duly
 fervently love them, it almost puts a necessity and con-
 strain on them for returns of Love: Nature can scarce
 choose but love in such a case. Love is the Constitution of
 Love. A real taste of the Love of God in saving Souls
 by Christ and grace, is it that constraineth them to be
 holy: that is, to be devoted to that God in Love.

III. But this must necessarily be the work of the
 Holy Ghost, and can be no more done without him,
 than the Earth can be illuminated, and the Vegetables
 live without the Sun. But all the approaches of the
 Holy Spirit suffice not to produce this great effect; and
 give us the Divine holy Nature.

The same Sun shine hath three different effects on
 its Objects.

1. On most things (as Houses, Stones, Earth, &c.) it
 causeth nothing but the Accidents of Heat, Colours, and
 Motion.

2. On some things it causeth a *stagnant* *Disposition*
 Vegetable life, but not Life itself.

3. In this *disposed* matter it causeth *Vegetable* life
 itself.

So doth the Spirit of God, 1. Operate on Millions
 but lifeless *Accidents*, as the Sun on a Stone Wall. 2. On
 others *Disposes* and prepare them to *Divine* Life. 3. On
 others (*so disposed*) it effecteth the *Divine* life itself.
 When holy Love is turned into a habit like to Nature.

That none but the Holy Ghost can make this holy
 change, is evident: For, the effect cannot transcend
 the causes: 1. Nature alone is dark, and knoweth not
 the attractive excellencies of God, all *Man* is
 nor can give us a satisfactory notion of God's *Special*
 Love to us.

2. Nature is Giddy, and *Can* stretch itself of

Justice; and first makes us wild and fly from God, lest he will hurt us.

3. Nature is under penal sufferings already; and feeleth pain, fear, and many hurts, and foreseeth Death: And under this is undisposed of itself, to feel the pleasure of God's Love.

4. Nature is corrupted and diverted to Creature vanity, and its Appetite goeth another way, and cannot cure itself, and make itself suitable to the amiableness of God.

5. God hateth wickedness and wicked men; and meer Nature cannot secure us that we are saved from that misery.

Diligence may do much to get religious Knowledge, and Words, and all that which I call the *Art* of Religion: And God may bless this as a preparation to holy Life and Love: But till the Soul's Appetite incline with desire to God and Holiness, Divine things will not sweetly relish.

And this is a great comfort to the Thoughts of the *Sacred*, that certainly their holy *Appetite, Desire, and Pleasure* is the work of the Holy Ghost. For,

1. This secureth them of the Love of God, of which it is the proper token.

2. And it assurath them of their Union with Christ, when they live, because he liveth, even by the Spirit, which is his Seal and Pledge.

3. And it proveth both a future life, and their title to it: For God maketh not all this preparation for it by his Spirit, in vain.

But, alas, if it were not a work that hath great impediment it would not be so rare in the World: What is it that keepeth the Sun of Love from so shining in us, as to turn our Souls into holy contentments and delight.

It must be supposed, 1. That all God's gifts are free, and that he giveth not to all alike: The wonderful variety of Creatures proveth this. 2. The seasons of his differencing works are his own will, and inferior reasons are mostly unknown to us, of which he is not bound to give us an account.

3. But yet we see that God doth his works in a usual order, and one work prepareth for another; and he makerh variety of capacities; which occasion variety of receptions and of gifts; and he useth to give every thing that, to which he hath brought it into the next capacity and disposition.

And therefore in general we may conclude that we feel not God's Love shed abroad upon the Heart, because the Heart is undisciplined, and is not in the next disposition thereto: And abused free will hath been the cause of that. That we have Grace is to be ascribed to God: That we are without it is to be ascribed to our selves.

4. Heinous guilt of former sin may keep a Soul much without the delights of Divine love. And the heinousness is not only in the greatness of the evil done materially, but also in our long and willful committing of smaller sins against Knowledge and Conscience, and consideration. The Spirit thus grieved by hardened Hearts, and willful repulses, is not quickly and easily a comforter to such a Soul; and when the sinner doth repent, it leaveth him more in the misery of his sinfulness, when he thinks, *I do but repent; purpose and promise now; and so I oft did, and yet returned to the same temptation to my sin. And how can I tell that my Heart is the same, and I should sin again if I had the same temptations.* O what doubts and perplexities doth oft willful sinning prepare for.

2. And sins of omission have here a great part: The sweetness of God's Love is a reward which sloathful Servants are unmeet for. It follows a *[Well done good and faithful Servant:]* There is needful a close attendance upon God, and devotedness to him, and improvement of Gospel Grace and Revelation, to make a Soul fit for amicable sweet communion with God: All that will save a Soul from Hell will not do this.

He that will taste these Divine Love-tokens must,
1. Be no stranger to holy Meditation and Prayer, nor unconstant, cold and cursory in them; but must dwell and walk above with God. 2. And he must be wholly, addicted to improve his Masters Talents in the World, and make it his design and trade on Earth to do all the good in the World he can. And to keep his Soul clean from the flesh and worldly vanity: And to such a Soul, God will make known his Love.

3. And, alas, how ordinarily doth some carnal affection corrupt the appetite of the Soul? When we grow too much in love with mens esteem, or with earthly Riches, or when our Throats or Phantasies can master us into obedience or vain desires of Meat, Drink, Recreation, Dwelling, &c. the Soul loseth its Appetite to things Divine; and nothing relishes where Appetite is gone or sick: We cannot serve God and Mammon, and we cannot at once taste much pleasure both in God and Mammon. The old austere Christians found the mortification of the fleshly Lusts, a great advantage to the Souls delight in God.

4. And many errors about God's nature and works much hinder us from feasting on his Love.

5. And especially the slight, and ignorant thoughts of Christ, and the wondrous workings of God's Love in him.

6. And specially if our belief itself once shake, or be not well and firmly founded.

7. And our slight thoughts of the Office and Work of the Holy Ghost on Souls, and our necessity of it, and our not begging and waiting for the Spirits special help.

8. And lastly, our unfaithful forgetfulness of manifold experiences and testimonies of his Love, which should still be as fresh before us.

Alas, my Soul, thou feelest thy defect, and knowest the hinderance, but what hope is there of remedy? Will God ever raise so low, so dull, so guilty a Heart, to such a forecast of Glory, as is this effusion of his Love by the Holy Ghost? The lightsom Daies in Spring and Summer when the Sun reviveth the late naked Earth, and clothes it with delectable beauties differs not more from Night and Winter, than a Soul thus revived with the Love of God, doth differ from an unbelieving formal Soul.

Though this great change be above my power, the Spirit of God is not impotent, backward, barren or inexorable. He hath appointed us means for so high a state; and he appointeth no means in vain. Were my own Heart obedient to my commands, all these following I would lay upon it: Yea I'll do it and beg the help of God.

I. I charge thee think not of God's Goodness and Love as unproportionable to his Greatness and his Knowledge: Nor overlook in the whole frame of Heaven and Earth, the manifestation of one any more than of the other.

II. Therefore let not the wickedness and misery of the World tempt thee to think basely of all God's Mercies

Mercies to the World ; nor the peculiar privileges of the Churches, draw thee to deny or contemn God's common Mercies unto all.

III. I charge thee to make the study of Christ, and the great work of Man's Redemption by him, thy chiefest Learning, and most serious and constant work, and in that wonderful Glass to see the Face of Divine Love ; and to hear what is said of it by the Son from Heaven ; and to come boldly as reconciled to God by him.

IV. O see that thy repentance for former sins against knowledge, and Conscience, and the Motions of God's Spirit, be sound and thoroughly lamented and abhorred, how small soever the matter was in itself. That so the doubt of thy sincerity keep not up doubts of God's acceptance.

V. Let thy dependance on the Holy Ghost as given from Christ, be henceforth as serious and constant to thee, as is the dependance of the Eye on the light of the Sun, and of natural Life upon its heat and motion. Beg hard for the Holy Spirit, and gladly entertain it.

VI. O never forget the many and great experiences thou hast had, (these almost Sixty years observed) of marvellous favour and providence of God, for Soul and Body ; in every time, place, condition, relation, company or change thou hast been in : Lose not all these Love-tokens of thy Father, while thou art begging more.

VII. Hearken not too much to painful Flesh, and

look not too much into the Grave; but look out at thy Prison Windows to the *Jerusalem* above, and the heavenly Society that triumph in Glory.

VIII. Let all thy sure notices of a future life, and of the communion we have here with those above, draw thee to think that the great number of Holy Souls that are gone before thee, must needs be better than they were here; and that they had the same Mind, and Heart, and Way, the same Saviour, Sanctifier and Promise that thou hast; and therefore they are as Pledges of Felicity to thee. Thou hast joyfully lived with many of them here; and is it not better be with them there? It is only the state of Glory foreseen by Faith, which most fully sheweth us the greatness of God's Love.

IX. Exercise thy self in Psalms of Praise, and daily magnifying the Love of God, that the due mention of it may warm and raise thy love to him.

X. Receive all temptations against Divine Love, with hatred and repulse: Especially temptations to unbelief: And as thou wouldst abhor a temptation to murder, or perjury, or any other heinous sin, as much abhor all temptations which would hide God's Goodness, or represent him to thee as an enemy or unlovely.

Thus God hath set the Glass before us, in which we may see his amiable Face. But, alas, Souls in flesh are in great obscurity, and conscious of their own weakness, are still distrustful of themselves, and doubt of all their apprehensions, till over-powering Objects and Influences satisfy, and fix them. For this my Soul with daily longings doth seek to thee my God
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and Father : O pardon the sin that forfeits Grace : I am ready to say, *Draw nearer to me*, but its meet-ter to say, *Open thou my Eyes and Heart*, and remove all impediments, and undisposedness, that I may believe and feel how near thou art and hast been to me, while I perceived it not.

XIII. It is God's Love shed abroad on the Heart by the Holy Ghost, which must make us *Rejoice in hope of the Glory of God* : This will do it, and without this it will not be done.

This would turn the fears of Death, into joyful hopes of future life. If my God will thus warm my Heart with his Love, it will have these following effects in this matter.

I. Love longeth for union, or nearness, and fruition : And it would make my Soul long after God, in glorious presence.

II. This would make it much easier to me to believe that there is certainly a future blessed life for Souls, while I even tasted how God loveth them : It is no hard thing to believe that the Sun will give light and heat, and revive the frozen Earth : Nor that a Father will shew kindness to his Son, or give him an inheritance. Why should it be hard to believe that God will glorify the Souls whom he loveth ? And that he will take them near himself : And that thus it shall be done to those whom he delighteth to honour.

III. This effusion of Divine Love would answer my doubts of the pardon of sin : I should not find it hard to believe that love itself, which hath given us a Savi-
our,

our, will forgive a Soul that truly repenteth, and hates his sin, and giveth up himself to Christ for Iustification. It's hard to believe that a Tyrant will forgive, but not that a Father will pardon a returning prodigal Son.

I V. This effusion of Divine Love, will answer my fears which arise from meer weakness of Grace and Duty: Indeed it will give no other comfort to an unconverted Soul, but that he may be accepted if he come to God by Christ, with true Faith and Repentance, and that this is possible. But it should be easy to believe that a tender Father will not kill or cast out a Child for weakness, crying or uncleanness: Divine Love will accept and cherish, even weak Faith, weak Prayer, and weak obedience and patience which are sincere.

V. This effused Love would confute temptations that are drawn from thy afflictions; and make thee believe that they are not so bad as flesh representeth them: It would understand that every Son that God loveth, he chasteneth, that he may not be condemned with the World, and that he may be partaker of his Holiness, and the end may be the quiet fruit of Righteousness; it would teach us to believe that God in very faithfulness doth afflict us; and that it is a good sign that the God of Love intendeth a better life for his beloved, when he trieth them with so many tribulations here: And though *Lazarus* be not saved for his suffering, it signified that God who loved him, had a life of comfort for him, when he had his evil things on Earth. When pangs are greatest, the Birth is nearest.

VI Were

VI. Were Love thus shed on the Heart by the Holy Ghost, it would give me a livelier apprehension of the state of Blessedness which all the faithful now enjoy: I should delightfully think of them as living in the joyful Love of God, and ever fully replenished therewith. It pleaseth us to see the Earth flourish in the Spring; and to see how pleasantly the Lambs and other young things will skip and play: Much more to see Societies of Holy Christians loving each other, and provoking one another to delight in God: O then what a pleasant thought should it be, to think how all our deceased godly Friends, and all that have so died since the Creation, are now together in a World of Divine perfect Love! How they are all continually wrapt up in the Love of God, and live in the delight of perfect Love to one another.

O my Soul, when thou art with them, thou wilt dwell in Love, and feast on Love, and rest in Love; for thou wilt more fully dwell in God, and God in thee: And thou wilt dwell with none but perfect Lovers: They would not silence thee from praising God in their Assembly: Tyrants, Malignants, and Persecutors are more strange there (or far from thence) than Toads, and Snakes, and Crocodiles are from the Bed or Bed-chamber of the King. Love is the Air, the Region, the World they live in: Love is their Nature, their Pulse, their Breath, their Constitution, their Complexion, and their work: It is their life, and even themselves and all. Full soon would one of those Spirits be, to dwell again among blind Sadducees, and mad self-damning Malignants upon Earth.

VII. Yea, this effused Love will teach us to gather
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the Glory of the Blessed from the common Mercies of this life : Doth God give his distracted malignant Enemies, Health, Wealth, Plenty, Pleasure, yea, Lordships, Dominions, Crowns, and Kingdoms, and hath he not much better for beloved holy Souls.

Yea, doth he give the Brutes, Life, Sense, Delight and Beauty, and hath he not better things for men ? for Saints ?

There are some so blind as to think that Man shall have no better hereafter, because Brutes have not, but perish. But they know not how erroneously they think. The sensible souls of Brutes are substance : And therefore are not annihilated at death : But God put them under us, and made them for us, and us more nearly for himself. Brutes have not Faculties to know and love God, to meditate on him, or praise him, or by moral agency to obey his Precepts : They desire not any higher felicity than they have : God will have us use their service, yea, their lives and Flesh to tell us they were made for us. He tells us not what he doth with them after death : But whatever it is, it is not annihilation, and it's like they are in a state still of service unto Man : Whether united or how individuate we know not : Nor yet whether those Philosophers are in the right, that think that this Earth is but a small Image of the vast Superior Regions, where there are Kingdoms answerable to these here, where the Spirits of Brutes are in the like Subjection in aerial Bodies, to those low rational Spirits that inhabite the Aerial Regions as in Flesh they were to Man in Flesh. But it's enough for us that God hath given us Faculties to know, love, praise, and obey him, and trust him for Glory, which he never gave so them, because they were not made for things

things so high. Every Creatures Faculties are suited to their use and ends :

And Love tells me that the blessed God, who giveth to Bruits that life, health, and pleasure which they are made and fitted for, will give his Servants that heavenly delight in the fulness of his Love and Praise, and and mutual joyful Love to one another, which Nature fundamentally, and Grace more immediately hath made them fit for.

Blessed *Jehovah*, for what taste of this effused Love thou hast given me, my Soul doth bless thee, with some degree of gratitude and joy : And for those further measures which I want, and long for, and which my pained languid state much needs, and would raise my joyful hopes of Glory, I wait, I beg, from day to day. O give me now at the Door of Heaven, some fuller taste of the heavenly Felicity : Shed more abroad upon my Heart, by the Holy Ghost, that Love of thine, which will draw up my longing Soul to thee, rejoicing in hope of the Glory of God.

F I N I S.
